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Mission Statement

One of the prime factors for the emergence of Africanist sources on African history in the 19th century was the daylight fallacies European sources concocted and relayed about African history. Some of their unfounded historical perspectives about Africa and her history included, first, that, Africa had no history before the advent of the Europeans on the continent. Secondly, even if Africa had some form of history, such had nothing useful to offer to humanity and hence not worthy to be a subject matter of history. Other European sources, particularly those by their explorers, anthropologists, Christian missionaries, and colonial officials, among others, painted everything of African origin completely in gross bad light as being primitive, barbaric, and of no importance to constitute a part of world history. In addition, European sources did little or nothing to touch key historical themes on African history such as the origins and migrations of people groups in Africa, state formation processes in Africa and the emergence and exploits of renowned African empires, kingdoms and state systems such as Ghana, Empire, Mali Empire, Songhai Empire, Kanem-Bornu Empire, Oyo Empire, Benin Kingdom, the Hausa States, to mention but just few. The broad daylight fallacies concocted and transmitted in the aforementioned European sources rendered any effort to rely on European sources in the study of African history an exercise in futility.

Very worrisomely, the predicament of the African historian to look elsewhere, especially to the Arab sources, to fill the gap became compounded due to several factors, prominent among which included the inherent deficiencies, also, in the Arab records on African history. Prominent among the deficiencies include the narrow-gauged approach adopted by the sources, which was too skeletal to also cover topical historical themes on African history, as mentioned earlier, in the case of European sources. Worse also is the fact that their early skeletal records did not go beyond the 9th and the 15th centuries, notwithstanding the fact that African history stretches across the entirety of human history.

Consequent upon the inherent deficiencies in both the Arab and European sources on African history, African historians were awakened, particularly, in the 20th century, first, to counteract the daylight fallacies concocted, particularly, by the European sources about African history, and, secondly, to begin a process that will not only project African history in its proper perspectives, but also to give it a pride of place in world history. Since this intellectual awakening, numerous intellectual platforms have emerged to sustain the movement initiated by Africanist historians. Among such platforms include deliberate efforts by Departments of History, particularly, in institutions of higher learning across Africa to promote the study and researches in African history.

In addition to the above platforms, many intellectual journals have been established to promote in-depth study of all aspects of African history. For instance, in Nigeria, we have the Journal of Historical Society of Nigeria (JHSN). It is not arguable, one supposes, that it is the practice with Nigerian historians, but also among historians in other independent African countries who have also established similar platforms for documenting research findings on African history.

Our platform, Journal of African Studies (JJOAS), a Production by the Department of History and Diplomatic Studies, Taraba State University, Jalingo, is one of the aforementioned intellectual platforms that have been established by African intellectuals to redeem African history from the state of oblivion, as well as to project African history in the most appropriate perspective. I have the honour, on behalf of the Editorial Board of the Journal, to appreciate academics who have continued to partner with us on this platform to keep our dream very "loudly" alive.

Prof. Akombo Ityavkase Elijah
Editor-in-Chief

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The Impact of Iron Working In Central Bauchi Region: A Study of Oral and Archaeological Evidences from Siri Ancient Smelting Space

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Abstract
This paper attempts to chart common ground towards the impacts of iron working in ancient Siri Settlement site, located in the Central Bauchi State, Nigeria. The paper also outlined the processes involved in the smelting of iron by Siri people in the past, though from an oral point of view. The methods adopted in the course of this research was an archaeological survey of the smelting space where artifacts were been retrieved from the site surface, consultation of some written records and of oral in relation to iron working. Interviews were conducted among the contemporaries of the study area, that have ideas on how smelting took place in the past, in relation to the impacts of this phenomena on the life of the past inhabitants. Iron working in the study area has no doubt been a transformational apparatus in areas ranges from their socio-cultural, political, economic and environmental folds which have yielded so much particularly with the increased food production, enhanced social cohesion, means of exchange and livelihood, increased specialization, social differentiation and development of political structures, with so much harm on the vegetation of the area under study.
Keywords: Iron working, Impacts, Siri, Bauchi Region

Introduction

Bauchi region has been documented as one of the areas of continuous human adaptation from the past to the present. Works on the pre-historic distribution of early human settlements have been conducted for sites such as the Kariya-Wuro (Allsworth-Jones,), Kirfi area (Sule; Sule & Haour), Geji rock painting and Shira area (Giade), (Musa) and some settlement sites in the Bauchi region, which yielded archaeological materials such as huge deposits of potsherds, lithic materials, flora and fauna remains, iron objects, beads, ground stone axes, grinding stones, etc. Other works uncovered a ceramic and iron using culture that produced a clear sequence of transition from a dominant Late Stone Age to an Iron Age phase with slag and object. This paper was part of a Master's Degree Dissertation written in an attempt to reconstruct the settlement history of the ancient people of the study area, through some material evidences collected on the surface within the study area.

Archaeological, ethnographical, and historical data have suggested that iron working technology in most parts of pre-colonial northern Nigeria was one of the most essential and transformative phenomena that energized the process of political, economic, settlement pattern and socio-cultural spheres of the people. This significance was derived from the use of iron in daily utilitarian activities and in rituals and power relations. "Not surprising, a huge amount of archaeological, ethnographical and inter disciplinary work has been carried out on indigenous iron production in the region" (Odofin).

Evidences of the highly successful working of iron in the prehistoric time have come from three important early centers in the Nigerian region; the Nok Culture area in north central Nigeria, Daima in the Chad basin and Opi/Lejja in the south-eastern part of Nigeria. The complexity of the technology and the spiritual connotation of smelting (Connah, Okafor, Schmidt), combined with its impact in modifying the African

environment and stimulating the growth of agriculture, make it a significant research theme in African archaeology. In addition, the topic has remained important in Africanist research because informants still exist in some parts of the continent (such is the case in Siri) who can shed light on the processes of smelting, while in other regions of the world, traditional iron working disappeared so long ago that no direct testimonies exist.

The choice for this study of the central Bauchi region and more specifically Siri was guided by the presence of numerous visible archaeological remains (Allsworth-Jones, Darling), with the later directly dealing with the present study area and had been surveyed previously, but never adequately investigated.

Additionally, the area under study was surveyed (smelting space) in the late 80's by Patrick Darling, in recognition of its contribution in the production and supply of weapons to the Old Ningi region. As such, this researcher found a gap in his work, as he was not able to study and document a component (impacts of iron working) in the contemporary thematic discuss of iron working in the West African region, which is critical in the understanding of the settlement history of the people under study, especially considering the significance of the ancient site to the people under study.

The Study area

Ancient Siri smelting space is located in Ganjuwa Local Government Area within the central part of Bauchi region. It has an area of land, which covers about 279 sqkm, and a distance of 72km from Bauchi, bordered by many neighboring Local Governments in Bauchi State such as Toro to the south, Ningi and Warji to the north, Darazo to the east, Bauchi, and Kirfi west (See fig. 1).

Ancient Siri consists mostly of woodland and belongs to the savannah region (Jackson, 1970). The groups of people in the region were majorly the Hausa and Fulani where farming and domestications of animals remained part of their major ways of life in the past (Miner 1965, Allen 1983, Rain 1999, Gosselain 2008, The climate of the region is semi-arid with a long dry season and a shorter wet season with mean annual temperature of about 25°C, and a relative humidity ranges from 80% in August to 23% in between January and March. The total annual rainfall ranges from 600-1000mm (Miner 1965, Allen 1983, Rain 1999, Gosselain 2008).

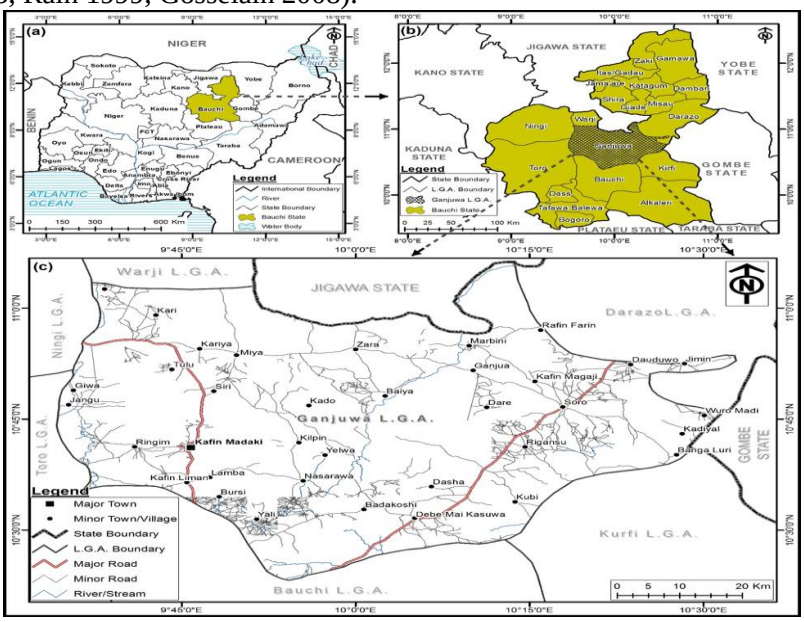

Figure 1: Bauchi State in Nigeria, (b) Ganjuwa L.G.A. in Bauchi State, (c) Ganjuwa L.G.A.

Source: Modified from https://www.openstreetmap.org/#map=6/9.117/8.674

An overview of iron smelting process in the region

David and Kramer give details of the process of reduction. That ore metallic iron (Fe) is bonded to oxygen (O) of the type – hematite (Fe2O3) and magnetite Fe3O4 comprising varying quantities of silica (Si) and aluminum (Al) and other minerals have to be heated to a temperature of about 1300^0C using charcoal which is near pure carbon. The high temperature separates the iron and the oxygen, and the oxygen fused carbon, produces carbon monoxide (CO), a process called reduction which is the task of the smelter. Heat breaks the molecular bonds between the iron and the oxygen atoms, and the oxygen released combines with carbon to produce carbon monoxide gas (CO), and the reduction of iron oxide becomes carbon dioxide (CO2) that, together with inert nitrogen (N) from the air, is vented from the furnace. Meanwhile, the silica, aluminum, and other impurities, which melt at lower temperatures than metallic iron, drip down to the base of the furnace in the form of slag, leaving an iron bloom to grow from the coalescence of iron particles.

Oral information remains the only source for the reconstruction of smelting operations in Siri, since it appears that the practice of smelting ceased nearly half a century ago (Usman 2018, Dattijo 2018 & Sama'ila 2019). Magaji (2018), a blacksmith, believed that iron working, from the stage of sourcing raw materials to the manufacture of tools, was carried out by a single lineage. Magaji (2018), an 86-year-old, recalled that during his adulthood, iron (karfe) was cooked by gathering heaps of *tsakuwan tama* or *tama*-iron bearing gravels; that furnaces were built using clay and broken pieces of *tuyère* and slag itself to his height (approx. 1.6metres), inside of which were spread successive layers of iron ore and charcoal, until the furnace was filled to the rim. He stated that about 3-4 basins of ironstones were spread on the first layer, followed by charcoal, then by more ironstones ranging from 4-6 basins. The final layer was commonly the wood from the *Prosopis africana* (Kirya) tree, which is acknowledged to be efficient as it burns slowly over a long period.

In the course of my enquiries in Siri, I interviewed blacksmiths/apprentices both retired and active, and observed forgers at work. Iron smelting, a dead craft in the study area today, as in other West African areas, appears to have been extensively practiced in the past. Informants indicate that smelting and forging were specialization of one family throughout the main settlements, except in the case of Siri which saw an absolute division of labour between smelters and blacksmiths (Sanqira, 2018). All the accounts collected at the modern Siri settlement agreed with the existence of one single lineage for both smelters and blacksmiths in the past. Even if division existed, the ties seen today could have resulted later, due to the demise of smelting as against the surviving smithing. Magaji (2018) further explained that smelting operations usually took two days of intense firing until the stones inside the furnaces were converted to a liquid, and subsequently solidified into lumps of unrefined iron mass at the bottom of pit. As soon as it cooled down, they emptied the furnace of its contents and treated the slag/iron. The good iron does not always separate from the waste product called *kashin makera* (slag).

From several accounts (Magaji, 2018, Abubakar, 2018, Muhammad, 2019), two types of furnaces exist, which account for the explanation that in one situation the bloom is tapped from the roof, while the second involves drawing from openings at the sides. In all cases, someone stays throughout the operation to supervise its success and, above all, maintain the conduct of the expected processes. The composed wrought iron was then broken into lumps and beaten to a raw form after it became cool, before it was turned to blacksmith raw material. All the Siri accounts confirmed the process of assembling able bodied men who kept beating the *dafeffen karfe* until a second round of impurities was removed. A good wrought iron sparked when struck with a hammer and tended to be highly valued; blacksmiths were obliged to rework poorly processed iron that contained high amounts of impurities (Magaji 2019). The social interpretation of associating iron

workers in West Africa as transformers has been discussed by David and Sterner (2012). They identified a strong association between men and iron workers, and women and potters, prevalent in the seven communities they reviewed who hold additional roles as midwives and physicians.

A single operation required about eight able bodied men under a supervisor to accomplish it. Other members of the family had to cultivate food for the busy iron workers who could only carry out agriculture on a part time basis. Smelting was not usually practiced in the rainy season, yielding to forging activities. .

Survey of the Smelting Site

The smelting area is about 500m Northeast from the foot of the abandoned hilltop settlement and is located on Latitude 10^0 48' 718''-10^0 48' 139" N and Longitude 9^0 45' 152''- 9^0 45' 149" E. The industrial site is surrounded by two different inselbergs enclosed from the north and south axis, with a defensive wall running vertically from left and right of the edges of both inselbergs. It has an igneous terrain, characterized by various types of grasses and shrubs. The soil is lateritic in nature. Findings and features on the site include; pieces of iron slag, six (6) smelting spots, a mound, three (3) monoliths and a rock boulder (See fig. 10).

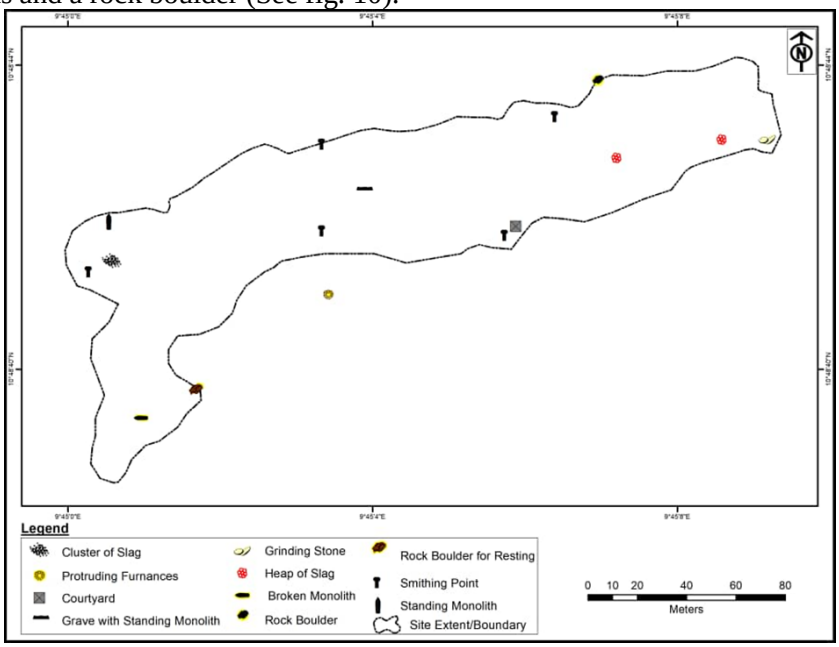

Figure 2: Distribution of finds and features in Siri Smelting Site
Source: Field work 2019

The Smelting Workshop

Nine (9) circular arrangements of stones were identified, measuring between 2.7m-3.8m as length and 1.9m-2.6m as width, with a narrow passage leading to a semicircular stone structure at the middle. The semicircular structure measures 1.2m in length and 0.9m in width (See plate I). At the center of the semicircular stone structure could be seen a protruding furnace remains which could have been used for Smithing or reworking of the bloom that must have been worked somewhere (See plate II).

Plate Ia: Iron-smelting formace
Source: Field work 2019

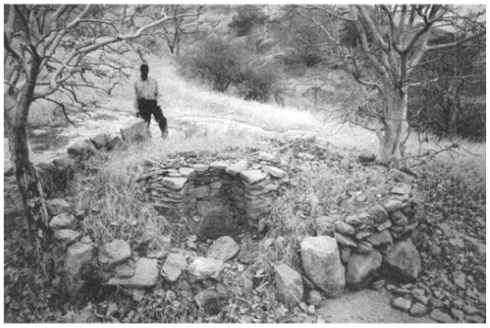

Plate Ib: Iron-smelting formace hidden inside the house at Siri: Adapted from: Darling 2013

Protuding furnace

About 30m away from the Stone structure, southwestern part of the smithing area, there exist another protuding furnace, laying close to a rock boulder with dry leaves surrounding the furnace (See plate: III).

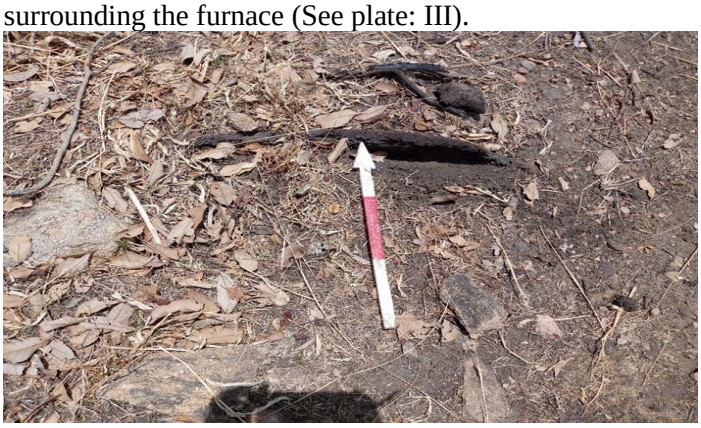

Plate II: Protruding fragment of furnace

Impacts of Iron working to the people of ancient Siri

The tie between political structure and iron working technology cannot be overemphased, as smelting and smithing within the Siri area were activities in which men were empowered as leaders and through which objects of empowerment were created by technological performance**.** A leadership role among the Siri ironworkers is determined by two criteria: age and expertise.

Elderly members of the craft are involved in the settlement of disputes among family members and in the organisation of their technical practice. Expertise obtained by extended years of practice, coupled with seniority by birth, are often strong criteria for recognition as a head, and such individuals often enjoyed customer preference for the production of tools.

Additionally, the blacksmiths formed or are been in-cooperated into the political structure of Siri community, where the Emir (Sarki) assigned a position to the smith known as the *Sarkin Makera* or *Sankira* who took the responsibility of representing the smiths' gild in the community (David & Sterner). According to (Garbatty, 2019), the *Sankira* in the past was also responsible for the annual collection of a tribute of agricultural implements from all the blacksmiths in Siri, to be presented to the *Sarki* for use on his many farms. The *Sankira* was also responsible for supervising the community market; officially setting minor disputes which involved the blacksmiths in the community, and for organizing such work as maintenance of the city gates, prisons and the Sarki's palace.

Similarly, the Siri considered the *Sankira* or *Sarkin Makera* as among other strong kinsmen in the political institution of the community as his absence in any of the Sarki's Summon to cabinet meeting could cause postponement. Moreover, it was through the organization of craftsmen such as the blacksmiths that the Sarki and his palace officials saw to the preparation of military stores and supplies. To assist him in his work, the *Sankira* appointed various blacksmiths to subordinates tittles which repeated the familiar series of political tittles which included; *Madakin Kira*, *Galadiman Qira*, among many others.

Another smith group were said to have established blacksmith-controlled states in the past. The evidence about this is derived from an Arabic source where it is stated that in the 12th century, the Kante group of blacksmiths overthrew the Soso, a Southern group of the Soninke people "(Soninke was the ruling tribe of the kingdom of Ghana, also called the Soninke Kingdom.)" (Levtzion). Economically, the smith is undoubtedly a wealthy man, as the Rundi Blacksmith said "We are rich and respected as we were forging the hoes necessary to get food" (Maret).

Sanqira (2018) declared that smelting was the dominant economic activity of the former people, and metal working has so far remained important for Siri and other settlements today. Smelters in the ancient time manufactured and sold to smiths who produced various forms of tools for utilitarian functions. The tools included knives which were sold for 150-400 hoes (N300-700), arrowheads (N50-100), cutlasses (N100-250), sickles (N50-150), hooks (N20-50), iron diggers (N200-N500). At present, shovels (N1000-1500) and they are gradually developing their techniques to replicate spare parts for motorcycles.

Metal work in ancient Siri was a crucial ingredient in the development and sustenance of internal and long-distance trade between them and other groups in the region, which included Mankalawa, Khami, Moyawa states, among many others, around 1500 A.D (Yamrauth, 2019). This has also been supported by (Darling), where he mentioned the role of ancient Siri towards the development of Old Ningi region. However, the final choice of trade happened during the mid-1500 AD, when young men took career decisions in farming, livestock keeping, and trade or building construction. Similarly, because of the declining state of forging in Bauchi generally, customers who need to have tools crafted visit blacksmiths at their workshops. They outlined their needs and bargained on cost. But sometimes customers' supplied the raw materials, mostly metal scraps, and therefore chose to only pay for labour.

Socio-culturally, smelting activities in the Siri area also strongly forbade women from attending such activity sites, as it was also reported by (Barndon) who observed same restriction of women's association with menstruation and other forms of sexual activities to do with blood and symbolic body 'heat' in Tanzania. Additionally, traditions among the Siri people also had it that, smelters had supernormal powers in the past, which were displayed during ceremonies within the smelting space. Certain processions and events went with a lot of merry-making to the extent that drummers witnessed the events, especially the planting of the anvil (*uwar makera*). Fireworks and fire plays took place in the open air, where the iron workers' children (both smelters and forgers) participated freely, until some 30-40 years ago, when smelting ceased and the popularity of the forgers was reduced.

Moreover, iron workers are socially acceptable members of the society in Siri, and intermarriages are allowed with other groups, except with the nomadic Fulani, whose oral accounts often emphasized the traditions collected in Siri. This acceptance stands in contrast with certain neighboring societies, such as, those of the Mandara Mountains at the Nigeria-Cameroon border (MacEachern) where they are associated with the performance of certain dirty and odd ritual roles, such as burials, which make them outcasts.

There is however resounding agreement indicating a rejection by the Fulani of blacksmith grooms or vice versa. The reason advanced by (Magaji, 2018) for this societal disdain for blacksmiths, though not prominent, is due to the splashing effect of the fire during forging. Perhaps some informants commonly raised reservations as to the social standing of blacksmiths due to a tradition spoken by the Prophet Muhammad:

The likeness of a righteous friend and an evil friend is the likeness of a (musk) perfume seller and a blacksmith. As for the perfume seller, he may either bestow something on you, or you may purchase something from him, or you may benefit from his sweet smell. And for the blacksmith, he may either burn your clothes, or you may be exposed to his awful smell. (Hadith, narrated by Bukhari and Muslim).

This narration was not meant to seclude the craftsmen but a mere reference to the filthy nature of their working environment. Whatever it is 'hard, noisy and, dirty' (LaViolette) the relative changing roles and status of modern blacksmiths remain different from one community to another.

Metal goods among Siri culture were also strong sources of social differentiation. for example, items such as hoes were not only significant in agriculture, but were also important in negotiating social relations and could be exchanged for wives and exotic goods, which demonstrates that access to iron and its distribution could lead the smith to attain high position in the society (Sankira, 2018). Moreover, the iron workers in the study area are given special consideration, especially in their efforts towards the production of agricultural implements for farmers, iron tools for butchers, scalpels for traditional Barbers, local weapon such as swords, spears, among many others. It was gathered that, the practice of the craft has always been the means of building peace among themselves (smiths), they collectively contributed and organized ceremonies anytime a member of the guild is been blessed with a child and any form of good fortunes that occurred among them.

Also, among the Siri culture, tradition had it that, once a site was chosen for furnace construction, it was marked off with a leaf branch, which protected it against bad spirit. But before Construction could began, the smelter had to perform some rituals to appease the gods by kneeling beside a small pile of fragments of old furnace and offers tradition beer to drive evil spirit and bless the enterprise (Markut). This is also similar among the people of Southern Ethiopia, where smelter first called upon his ancestors (his grandfather and great-grand father), then on various spirits pouring a drop of beer on the ground with each name.

"Grandfather Tangama, this is your drink, receive it.
Father of my grandfather, Fandi,
I have heard your name, but I do not know you.
This is your drink, receive it.
The spirit is called Banja, this is your drink"

Closing, he repeated three times:

"All the ancestors whose name I have forgotten, this is your drink,
All the spirit whom I have forgotten, this is your drink.

We the fir of the furnace to be a Red fire, not just smoke, you all come and build this furnace, it is not we who build it" (Schmidt, 1979..

This implies that, the exercise will not just only involve the spirit but also the past owners and metallurgies of pre-existing furnaces on the site earmarked.

Similarly, among the Yoruba, iron had been, and is still, seen as a significant craft in the life of the people. Iron is a symbol of God called the "Ogun". It symbolizes the role of transformation, mediation, and function. Iron is the primary emblem of Ogun alter and ceremonies display and use iron objects in most of parts of the Yoruba area, followers of the Ogun wear chains of iron implements, Ogun festival features the display of knives, blacksmith implements, scissors and other iron items from daily life.

The presence of forest, in addition to arable land, was no doubt the prerequisites for the settlement of industrial site of Siri, which, as a result of mismanagement, had adverse impact on the environment that resulted to deforestation. Deforestation was a major ramification of the pre-colonialism iron working industry and its expansion in various parts of Africa. Smelting iron ore required the production of vast quantities of charcoal. Since charcoal is produced from wood, kilometers upon kilometers of forests were cleared to satisfy the iron demands of the industry from the 13th to the 18th centuries (Chirikure).

The depletion of forests for charcoal to fuel the smelting and smithing processes, not only reduced the number of trees, but, according to (Elizabeth, 199), the smoke and smog of the smelting process could probably be the result of air pollution consisting of oxides, fumes, ash, dust, and gaseous pollutants led to airborne contaminants that eventually contaminate the soils and vegetation surrounding not just the study area, but to a larger extent the neighboring settlements. They retard plant growth, kill other plant species, and a reduction in soil fertility; soil erosion and desiccation has always been the direct consequences of small and large-scale iron smelting.

Discussion and Conclusion

Several pieces, of evidence suggest that early iron age/iron smelling was organized around a competitive family or clan groups as a format that was likely to encourage a degree of secrecy and limited the amount of labour available for the arduous operations. The advantage of iron over stone are obvious, iron is much more efficient in cutting trees or quarrying stone than stone tools. Iron working communities had taken both the political and economic structures of the major areas where the deposits were found in abundance and even as a result of long contacts in trade.

The remains of the furnaces did not indicate the type of furnace used for iron smelting during the occupation of the ancient site, but closely resembled furnace description in terms of both the arrangements and dimensions, given by Baros in Construction of a furnace among the Guddiriwa. A further search for undisturbed furnaces at the other abandoned site was undertaken with no success. There was no evidence of any great, free standing structure of furnace found throughout the ancient smelting space in Siri. This could no doubt be as a result of farming activities that is being practicing in the area.

It seems clear therefore that standing stones are complex phenomena and must not be interpreted simplistically. These phenomena quite often represent Council Chambers and shrines associated with rites at protection and purification. However, in rare cases, they are comb-stones and markers of places for cursing of offenders. It seems clear that a centralised authority was required to maintain (feed) the labour force necessary to construct these monuments, and that the monuments were owned by society and not by individuals.

This broken monolith, according to tradition, is a symbol of sacrifice and the place where offerings are made in the past before and after the process of iron/smelting. These monoliths as seen in the photograph above are now broken into separate parts probably as a result of human activities, weathering and lack of conservation management.

Ritual in the study area permeated all spheres of human life. In the economy, especially in smelting of iron, certain rituals were performed. For example, animals were sacrificed in the process. Socio-culturally, rituals were also performed in the initiation of the younger ones into adulthood.

In general, iron working technology in the pre-historic times has been a formational mechanism in the manner by which the military conducted wars. This period was marked by almost constant war, a time in which states of all sizes came into existence only to be extinguished by the rise of still larger empire. During this time humankind refined the social structures that were essentially to the military revolution made it felt in a number

of key areas of military development, all of which had the cumulative effect of changing the nature, scope, and scale of war. Among the more important military developments of the Iron Age were changes in the size of armies, logistics and transport, strategic and tactical mobility, siege craft and artillery, staff organization, and military training. In almost every one of these military capabilities, the armies of the Iron Age reached a level of development that was not surpassed in the level of operational ability demonstrated by the ancient society.

From the data above, smelting and forging are well rewarding. This craft work put the smith at the origin of the most socio-economic circuits. Similarly, from the information gathered, no conservation techniques were applied by early African iron manufacturers or their political leaders to preserve the forests they relied upon for raw material, and productivity. The progressive transformation of forest to dry grassland radically changed the soil, climate, and rainfall patterns.

Recommendation

Based on the results of this study, it can also be argued that the materials that were retrieved from the Siri ancient iron smelting space could also be used for educational purposes for both the current and future generations. Additionally, further archaeological studies should build on this to look at other areas in the modern Bauchi region for a proper understanding of the settlement system and its implication for past socio-political society of the whole northern Nigeria, as already been stated by Sule (2013).

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A Historical Study of Ibeku Egwu Asaa Development Union

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Abstract
Community development is an approach to gradual transformation of the living standards and conditions of the rural populace. It is also a process which makes the individual realize his inherent potentials to cope effectively with the changes that go with the process. The involvement of the public and private agencies is necessary in order to achieve this. Community development unions serve as effective and efficient institutions to coordinative the efforts of the rural communities in their effort at self-improvement. Efforts have been made to illustrate the activities of community development with particular reference to the activities and efforts of Ibeku Egwu Asaa Development Union towards the development of Ibeku from colonial times to the 1980s. Both primary and secondary sources are used. These include oral interviews, myths, and stories, folk tales, secondary sources like library materials, journals, textbooks and unpublished works were consulted.

Introduction

Ibeku is a clan of the Igbo people of Nigeria. Ibeku is located in Umuahia North Local Government Area of Abia State in the eastern part of Nigeria. There are other communities that are around Ibeku. To the south are Olokoro, Old-Umuahia, and Ubakala. To the east is Oboro. To the west of Ibeku are Umuopara and Ohuhu. To the north is Uzuakoli. These areas are at one time a part of what was called Bende Division of Eastern Nigeria.

Ibeku consists of seven sub-groups, namely, Osaa, Amaforo, Ndume, Afaraukwu, Emede. Isieke and Afarata. Each has a traditional ruler, Eze, whose title reflects the kingdom. Ibeku clan has a paramount ruler with the title Ogurube Ibeku. The present Ogurube is his Royal Highness Eze Samuel Iheonu Onuaba, the Ogurube iv of Ibeku. His cabinet is made up of all the Eze from the seven Egwu in Ibeku. These individual Egwu are autonomous in terms-of organization in localities headed by their own Eze.

The area occupied by people is plain land. This makes the area conducive for settlement. It also provides extensive farmlands for food crops like yams, cocoyams, cassava, maize and vegetables. Added to the abundant agricultural land is the presence of such streams as Abi in Ossah, Ero and Ure in Isieke, Okeyi in Afarata, Isieke and Amaforo-Ero and Okey which flow westwards and empty into the Imo Rivers, which forms the physical boundary between Umuopara and Umungwa in Umuahia South, and Obowo Local Government Areas of Abia and Imo State, respectively.

These streams play significant roles in the growth and development of agriculture in the area. The people congregate around areas where there are arable lands. For example, Isieke, Afarata, Emede and Amaforo have very fertile clayey, loamy soils locally called Upata. This has made people in the areas to be better farmers than their kinsmen at the frontiers of Ibeku such as Afara and Ossah.

The abundance of clay in the area gave rise to the pottery industry and trade. Trade, though abundant in Afarata, was not put into much use by Afarata'and Isieke women. Afaraukwu women were noted for making beautiful pots and therefore they could be said

to have played a leading role in the pottery industry in Ibeku. The location of a cattle krai, that is, Gariki in Ibeku added another dimension to the economy of the people. The economic life of many men of Ibeku is now linked to that business. Many of the men are professional butchers.

The name "Ibeku" is given both to the people who occupy an area of Umuahia and the area they occupy. The Ibeku is an Igbo speaking group of people who live in segmentary lineage communities. Ibeku community is found in the present day Umuahia North Local Government Area of Abia State in Nigeria. They occupy a vast area of land, North, South, East and West of Umuahia Township. It is an ericlave within Ibeku clan.

The Ibeku area of Umuahia is very fertile and so, the people are predominantly farmers and are noted among-other Umuahia neighbours as the best and largest producers of yams. Farming is however combined with trading and the men make up majority of the butchers in the Umuahia Main market.

The essential feature of the genealogical framework of the Ibeku people is that all the villagers trace their origin to a common ancestor. Ibeku (Ibeku ma Onye Ozo) the clan before 1988 was one big autonomous community made up of seven mini-clans with fourty-six partirilineal villages existing in -special relationship with one another. These seven mini-class which today stand as seven autonomous communities were hitherto called Egwu.

The Egwu

In the beginning was the Egwu and the Egwu was with Ibeku and the Egwu was Ibeku. The Egwu was seen and described as the primitive mode of life in Ibeku. Being primordial, it dates back to the beginning of life in Ibeku. The Egwu in Ibeku symbolizes unity: unity in diversity. This Egwu in words is synonymous with the ancestors (Ndi-Ichie), it represents autonomy.

The Egwu signifies oneness, oneness in origin and culture. The socio-cultural festival of Ime-Egwu was the one-single cultural festival that acts across the whole Ibeku. This religious festival persuasive. It was the same both in content and importance to every Ibeku man.

The Egwu as a semi-autonomous and now an autonomous community is supreme, it connotes finality in group decision-making process. Therefore, it is regarded as the highest socio-political unit of or group action. Hence, the Egwu coordinates the public activities in the village that make up an Egwu.

Traditions of Origin, Migration and Settlement

There has been a lot of controversies, rather conjectural accounts on the origin of Ibeku. While some people hold to the tradition of migration, others hold tenaciously to the claim of the people being authoucthonous. These claims of migration of aborigines are best explained and understood when placed under the framework of such useful theories as "the Northern common centre-theory, the creationist theory, "the evolutionary theory and also the linguistic evidence which highlight the glottochronology and lexical similarities.

Early patterns of Igbo dispersal and migration suggest that, in times past, there were population pressures which, from time to time, gave rise to migrations to other parts of Igboland.3 These migrations tended to have a south and Northward pull. G.I. Jones observes to this that:

One can positively distinguish a later and moch
massive dispersal, which was mainly south eastwards into what is now Aro
and Bende to these movements. Southeast to Ohafia and Bende Division to
these or Umuahia and groups of tribes.

The distribution was to be modified by the movements of smaller groups of people who

migrated either out of choice or in response to some disaster or pressure. If one accepts these assertions as true, they could explain the movement from their former abode either at Arochukwu or elsewhere to their present day location.
Oral tradition has it that Ibeku and its constituent villages could not have remained historically static. According to one version of the people's oral traditions, the early settlers in Ibeku migrated from Obegu due to the war between Aro traders and Obegu people in 1901. the ancestors of Ibeku after leaving Obegu settled temporarily at Olokoro probably for wants of land for agriculture, the migrants had to move out of Olokoro and finally came to settle at Ogba-odudu, a part of the area known today as Ahia eke.
We contend that these early settlers could have migrated from Obegu because of the 1901 war since Ibeku had been existing before the 19th century. This account of migration resulted from "Obegu war. Otherwise, it is reasonable to conclude that some. people must have explained the home coming of Ibeku people from Obegu during that war between the Obegu and Aro traders as the migration of early settlers in Ibeku.
The most important point contained in this tradition is that Ahiaeke is the cradle of Ibeku from where migration and segmentation occurred. First, Ibeku and his seven sons were living at Ogbagu near the present day Ahiaere 7 three had seven sons through his three wives. These sons namely: Isieke, Ndume and Amaforo, were from the first wife; which the second wife had Afarata and Afaraukwu, Ossah and Emede came from the third wife. Ogurube was the name of the father of Ibeku who was noted for the number of children he had. The people of Ibeku are fondly referred to as Ibeku Ukwu Ogurube and their highest administrative body is known as Ibeku Egwu Asaa Development Union. This Union practices federalism characterized by a quasi-autonomous political structure, which is based on the Egwu system.
The Egwu as a semi-autonomous community is supreme, the Egwu represents autonomy and it is the beginning and end of an autonomous village group Isi-mba. Egwu connotes finality in group decision making process. Therefore, it is regarded as the highest socio-political unit for group action. Thus, when an issue of great importance is at hand, the final decision is reached at the Egwu level.

The Pre-Colonial Ibeku People

In the pre-colonial period, the people of Ibeku endeavoured to harness and organize their resources in order to provide some fundamental services for themselves. -In order to enhance activities, foot paths were constructed which encouraged communication and transportation. The main occupation of the pre-colonial Ibeku community was farming and pottery making. Agricultural activities were highly encouraged as every able-bodied man and woman had farmlands on which he/she plated yams, maize, cocoyam, and different types of vegetables.
The Ibeku people were engaged in trade in which exchange was originally by harder system. This later made way for the use of cowries, yet a little trade by larder system was used. Agricultural produce, for instance, were exchanged with goods that were produced in Ibeku. Goods like maize, yams and palm wine were usually exchanged with the Olokoro people who gave-out in return mats, knives, and animal skins.
Ibeku people produced agricultural tools like hoes, knives and even war implements, which also served for hunting. Food production was high and harvests were sold at the weekly markets at the various parts of Ibeku.
Although there was no saving or banking system, funds were raised in order to meet pressing needs. Goods in form of food crops were contributed and exchanged for whatever was the general need of the community. The pre-colonial Ibeku people did partake in the long-distance trade either to sell their agricultural products or purchase what they lacked. Most of the traders were men, as women were not allowed to leave the community for serious trading expeditions lasting several days. The streams in Ibeku

were not of much economic value to the community except, perhaps, as sources of portable water. Pre-colonial Ibeku community was mainly based on subsistence economy.

Community Development in Ibeku

Many attempts have been made to explain community development. It could also mean or has different meanings to different people. Community development is simply an approach to gradual transformation of the rural populace. A United Nations' economic and social development document explains or defines it the process by which the efforts of the people themselves are united with those of the government authorities to improve the economic, social, cultural conditions of the communities.[1] The approach tallies with the Abia State Government policy of community development. The policy aims at improving and accelerating the quality of rural communities by harnessing voluntary private efforts to supplement that of government to meet the needs of the people.[1]

To various rural communities in Eastern Nigeria, development means the building of modern markets, civic centres, town halls, electrification, pipe-borne water supply, building of schools, health centres, roads, post offices, etc.[3] Generally, community development is concerned with improvement of the standard of living of the low-income rural population. It involves the re-organization and mobilization of the rural masses to adapt to the changes that come with this process. The existence of development unions is needed in order to achieve this aim.

Community Development in Ibeku during the Colonial Period

Community development had been firmly entrenched in Ibeku by the end of the colonial era. Before the invasion of Ibeku by the British in 1902, people had their roads cleared through community efforts, cleared their streams and jointly executed other economic and social projects, including digging of wells for water supply. People were organized in kindreds during this period. They were also organized villages and age grades and volunteer groups. These social groups have persisted to date as media for self-help efforts.[4]

Since settling in their present location, Ibeku people have desired to improve their lots through the initiation and execution of development projects. The most outstanding area was road construction. The people realized early enough the role roads could play in the life of a community. They embarked on the construction of roads as a means of facilitating contact within Ibeku itself and linking them with their neighbours.

During this period, a road linking Afara, Ossah and Ndume communities was rehabilitated and widened.[5] This was necessary in order to increase the volume of trade in foodstuffs, raffia palm wine, hoes and machetes and, of course, slaves. It also increased social communications among these communities. The Ibeku people produced these commodities in large quantities. Afara people first initiated the project of road construction and expansion of the old footpath into roads. It was at the progress of the work that Ossah and Ndume, later joined them. Afaraukwu are said to have been living in hinderland, that is, the innermost part of Ibeku. This resulted into economic and communication problems as visiting the area during the rasing season was a big problem. The various age grades and women associations in the seven communities undertook the execution of the road project. The women association include Umudiomi (all married women in Ibeku) and the Umu-agbogho (unmarried girls or spinsters). The elders also participated actively in community development in Ibeku. They initiated development projects and also supervised the progress of work being carried out by the community.[5]

Before work on the Isi-eke-Ndume-Amaforo-Afarata- Afaraukwu-Ossah and Emede road began, the eiders and the Egwu heads in the seven communities met and various decisions, ranging from the number of days to work and the project site were agreed on.

It was also decided that these communities should provide food and palm wine for the workers. The decisions of the general assembly of the people were made known to the entire communities by the Egwu heads through town criers. Everybody was expected to come out at the square of every village with hoes, cutlasses, baskets, and wooden and iron diggers and so on. Work was not done on Eke days, as it is believed among the Ibeku people that Ogurube, child of Ibeku, was born on an Eke day. Eke has continued to be a work free day for Ibeku people.[7]

The big hollow drum-Ikoro was usually beaten to surmon the people to gather at the chosen place of work with their working materials. As the road work progressed, the men busied themselves with the task of uprooting trees. The women, on the other hand, concerned themselves with weeding. Ibeku people during this period made use of advantages of division of labour. Furthermore, the women prepared food for the workers. Elderly men, for their own parts, supplied palm wine for the men at work. All these to encourage the workers to be dedicated and hardworking.[8]

It was common for the Ibeku people to sing songs when engaged in manual labour in those days. They sang because songs have the effect of keeping every worker lively and energetic. They also employed this during the days work was done on the Afara-Ossah-Ndume road. Work on the road was completed in seven days and the total stretch of the road was about twelve kilometers (lOkms). Another road project during this period embarked upon by the people of Ibeku was the Ahia-eke to Orie-Ogwu which leads to the neighbouring village of Amakama-Olokoro in the present day Umuahia South Local Government Area. The project is believed to have begun in 1906 and reached the present-day Holy Ghost College, which served, and, still serves, as the boundary between Ibeku and Olokoro communities. The road, on completion, linked Ibeku up with the present day Umuahia South Local Government Area.

In the colonial period, the Ahia-eke to Orie-Ogwu road received the attention of the British administration which was tarred in 1945.[9] The construction of this road took several days in the colonial period. 10 The pattern, which the construction took, was almost the same with the Afara-Ossah-Ndume road mentioned earlier. But at the time, the construction of the road involved all the communities that make up Ibeku in a general meeting held under the famous Ama-egbu square. Decisions taken at the Ama-egbu square were usually upheld. For instance, it was agreed that every male adult of various age grade in Ibeku should execute the project. All Ibeku women were excluded from these construction works at this time. They were instructed to stay at home with the children and protect them against the danger of being carried into slavery or being killed by the Aro people. The women contributed to the success of the road projects by preparing food for the men at work.

Economic activities between Ibeku and her neighbours increased as a result of the" construction of roads. Such economic activities were mostly exchange of goods through short distance trade. Commercial transaction between Ibeku traders and her Neigtbours like Oboro in Ikwuano Local Government Area and the people of Isiala Ngwa development as their Neighbours.

It is important to emphasize that roads were constructed at this period linking up the various villages of Ibeku and up food producing areas with places where adequate markets could be found for them. 'These roads were from time to time weeded and swept by the women. They received greatest attention during the time of festivals or traditional ceremonies such as *isi ji* (New Yam Festival) and other masquerade festivals and *izu-ahia* (festival of going to market after harvest).

The Izu-Ahia ceremony in Ibeku is held every two years. The festival has its origin in the pre-colonial period. The festival serves the purpose of maintaining social order and solidarity, is usually done along kinship lines (on Egwu basis). It tends to reinforce the idea of brotherhood as members of different communities come together to make this

festival a success. The Okonko society usually dances round the village that makes up the Egwu.

Bridges in Ibeku in the Pre-colonial period were built with local materials like tree trunks, and palm fronds and ropes. Another area where the people of Ibeku demonstrated their self- help efforts was in the bridges and culverts. Some of these bridges include the Iyi-amaihi Bridge, Okeiyi Bridge in Isieke. In those days every man in Ibeku was usually assigned to particular age grades. Women were not allowed to take part, at least physically, in the construction of bridges. They were, however, expected to cook for the men after the work.

The iyi-amihi bridge was constructed during in the precolonial period, and it best illustrates the pattern of the communal efforts of the people at that time. All the adult males in the community participated in the construction of Bridges. The concept of division of labour was again used. In this direction, some groups of men were assigned the duty of falling trees in the bush as well as taking the trunks to the site. Some others busied themselves with the task of supplying sand and ropes while others did the actual building of the bridges. The people, in fact, worked as a team. They cooperated with each other and not even a worker among them was found wanting. Moreover, they expected no financial reward or favor from the community after work, except the food and palm wine provided for them by the women folk and elderly men.

Other development projects such as water supply, house projects for community assembly and markets naturally followed after a road was through. Markets, for instance, were located in such a way that all the leading roads in the village terminated at market square. In the colonial period, the desire to buy and sell was the primary factor that motivated the people to organize themselves into building markets.

In Ibeku during this period, the building of markets was the responsibility of age grades[12]. A particular age grade at one point in time might be delegated by the village to do jobs. At other times, women and all able-bodied young men saw to the construction of thatched house in the markets. "Everybody understood the art of building and thatching during ‘this period". Nationally, markets in the pre-colonial period were situated very close to the people's traditional worship grounds. These markets were designed to the names of the days on which they were held[13] such as Eke, Orie, and Nkwo. These corresponde to the four days of the Igbo week. On market days, the age grades, the elders and others gathered in the places over kegs of palm wine to discuss development projects for the village. Each of the villages of Ibeku during this period had its own central market and its deity.[14]

Markets were usually constructed with local materials such as palm fronds, raffia leaves, bamboo sticks, rope and trunks. The building of houses in community markets was also common in Ibeku communities. Before the commencement of projects, decisions were taken through the village assembly to the people announcing the day and type of work on site as expected to begin.[15]

Development projects in colonial Ibeku were also extended to village streams as collective efforts were made in clearing the streams to enable villagers have clean water. Adult males did this. The issue of internal security was performed by adult youths who organized themselves either into age groups or cultural associations such as dancing and wrestling were held during the festival period.

Another social aspect of community development during the said period, which deserves mentioning, was education. Not many people have seen the roles which education could play in the development of community during Pre-colonial times. The nature of education at this period was informal. There were no school buildings during the Pre-colonial period, rather, what was in existence in Ibeku in Pre-colonial times was a kind of education where the whole community was an academic arena. The elders, close and distant relatives and parents were teachers and counselors, other domestic activities for

female were left in the hands of the mothers, while the education skills for any craft was mostly done by male ones.

Political

Ibeku is like any other Igbo traditional society. The political organization during the Pre-colonial period is said to have been beset by certain problems. First was the absence of monolithic Igbo political entity or even territorially large political units with centralized political authority. Secondly, Igbo political units, of which Ibeku is included, no matter how minute were politically independent from one another as they were be rightly described by one of the pioneer Igbo writ and Historian' Oludat Eguaino in 1789:

For every transaction of the government as far as my slender observation extended was conducted by the Chiefs or elders of the place. The manners and government of a people who have little commenced with other countries are generally very single and the history of what passed in one family or village may serve as a specimen of a nation.[16]

In Ibeku, for instance, the Okonko or Akan Mboko and Ekpe Cultural Organizations are said to have acted as the police of the clans. They tried cases and offenders were usually fined or punished as the case may be. The Okonko Society was, and still is, an society for adult males only who had the nature minds to join. But cases involving members and non-members were tried by them. So, the Okonko performed the judicial functions as well as executive and police duties in Pre-colonial Ibeku.

All male adults had a say in decision making and the issue of centralized political authority was absent in Ibeku. They could take up a case to the central Okonko groups of the seven Egwu that make up Ibeku society. Any decision or judgment given at this level was usually final. The people had the central authority, no one man could be said to have been a king or Eze in Ibeku. Decisions were made collectively. However, rich men and other title holders were respected.

During this period, Ibeku women were also included in the political activities in the Ibeku society. There were two important groups of women involved in the political administration of Ibeku during the periods, namely, the Ada (the married daughters in Ibeku) and the Umunwanyi (the married women in Ibeku). Each group performed particular political functions in Ibeku. The Umunwanyi tried cases reported to them by other women, such cases included, but not limited to, abuses, assault, stealing and so on. When cases like these arouse, the Umuada were invited to look into such matters.

The Umuada were also consulted when problems affecting the whole community arose, such matters could result in the Umuada performing serious prayers at night. No person was allowed to come out at such times. The Umuada, from the scene of the prayers. Return straight to their homes without visiting any person from their father's town after prayers, this type of prayers had serious effects and evil men died after twenty-one days. With this political set up in Ibeku during the Pre-colonial period, peace and harmony flourished in the community. Thus, it could be seen that the Pre-colonial Ibeku knew what they wanted and sought to initiate action towards realizing them.

Formation of the Ibeku Egwu Asaa Development Union (IEADU)

Different age grades acted as agents of community development before the founding of Ibeku Egwu Asaa Development Union in the Pre-colonial times. Age grades, especially Igwebuike Age grade, were influential in Ibeku community during the early days of colonialism. But in the period 1940-1945, the structure and system of development unions changed fundamentally. The Igwubuike Age grade spearheaded by the young youth Association, which acted as a development union and also the deciding organ for most of the important matters within Ibeku. The first president of the Association was J.E. Onwukwe. In 1951, Ibeku clan attained autonomous status. The young youth at this

time transformed into what was then known as the governing council.[1]

The young youths handled community development within Ibeku from 1951 to the end of the Nigerian-Biafra war. D.O. Opoko became its leader in 1970. He and other members of the executive, with the educated elites in the community, invited influential Ibeku sons all over the country to a conference. After days of deliberation, the Ibeku Welfare Union came into being with its slogan as development but not a development union.

The Ibeku Welfare Union in 1974 succeeded in bringing electricity to Ibeku and brought a transformer which was mounted at Orie Ugba Square, In 1980, the community revolted against the Union based on allegations that money raised for the electrification project had been embezzled by officials of the Union. It was also widely rumoured that most members of the Ibeku Welfare Union were cult members.[2] Later in 1980, a National conference was held at Orie Ugba Hall Ibeku. Ibeku people at home and abroad attended the meeting. A delegation was even sent from the United States of America. At the conference, Ibeku Welfare Union was dissolved and a new organization called Ibeku Egwu Asaa Development3 Union was established in its place. Membership of the Union was open to all unlike that of Ibeku Welfare Union. Membership was made compulsory for all adult males and it had 'a women's wing called the Qut-Obi Women Association.[4]

Ibeku Egwu Asaa Development Union has its headquarters at Ibeku with branches ai! over and outside the country. The arrangement is that wherever more than twenty Ibeku people live (ie. In Diaspora), they are under obligation to open a branch of Ibeku Egwu Asaa Development Union and they are to be accountable to the headquarters at Ibeku. Presently, there are twenty-eight branches of the Ibeku Egwu Asaa Development worldwide.

The Union has a constitution, which provides for various executive offices, including the office of president, vice president, secretary, financial secretary, treasurer, public relations officer and that of a provost. Some of the officials are to be changed every two years through an indirect election, supervised by the Eze-in-Council. Delegates from every branch of IEADU usually vote. The constitution also makes provision for impeachment of the president or any other member of the executive who is found wanting in his duties.

The constitution insists that every member and non-registered member of IEADU is mandated to pay his dues as at when due. The constitution empowers the president to impose levies on members for the execution of specific projects. The constitution provides for launching should be organized if the need arises, while branches are to pay annual levies. Dues are collected for the maintenance of the civic centers. The constitution also makes it clear that to contest for any post in IEADU, a person must be a true son of Ibeku and financially stable, and up to date with the Union.

Achievements of Ibeku Egwu Asaa Development Union

The members of the Ibeku Egwu Asaa Development Union agreed at the inauguration of the union in 1980 that the slogan of the Union shall be development, because Ibeku was considered as lagging behind her neighbouring towns like Old Umuahia in terms of development. To these end, therefore, there was need to foster development at a faster rate to meet up with neighbouring communities.

Since its founding in 1980, Ibeku Egwu Asaa Development Union has made some achievements in respect of community development, notwithstanding poor economic conditions. Such development projects are examined under the following sub-headings: social-economic.

Education Projects

To the Igbo, the acquisition of western education is regarded as one of the Pre-requisites for the enjoyment of the good things of life. It is also regarded as an agent of social transformation. The average Ibeku indigene would want his children to acquire western education in order to live up to the expectations of the society in which he or she belongs. This attitude could be traced to the activities of both the Christian missions and colonial government.

The first to encourage education in the area was the Christian missions. The missions, especially the Catholic and a Anglican and later the Assemblies of God, had established churches which served as places of worship and also as primary schools. Education at this period was only for their converts. When the colonial administration came in fully, schools were stationed in urban areas.

Ibeku community had three outstanding primary schools between 1925 and 1978. With the coming of Ibeku Egwu Asaa Development Union in 1980, the number of primary schools increased to twelve, as new ones were built jointly by the government and the IEADU. There was only one secondary school built and managed Anglican mission in 1953. This school was called Anglican grammar school, Ibeku. When the government took over running of schools from the church in 1970 that only secondary school nearly became moribund. In 1980, the Ibeku Egwu Asaa Development Union took over control, rehabilitated the school, built new class-room blocks and security gates and applied to the state ministry of education for a change of name.

In 1982, the Union set up a sub-community called Ibeku Literacy Association to handle matters relating to education in Ibeku. The Association at inception organized an Adult Education programme for Ibeku adults who could not attend formal schools during their youth. Ibeku literary Association, through Ibeku sons based in United States and Europe, raised money for the building of a new secondary school, Community's Secondary School, Isieke, Ibeku-Later still, another secondary school was built at Amuzukwu by the IEADU, Kaduna Branch. The Association, in 1982, spent twenty- eight thousand Naira (N28,000) on the construction of the Universal Free Primary Education block at Union Primary School, "Afarakwu. It handed over the building to the state government at the completion of the three classroom blocks.[5] Through the help of the Literary Association, Ibeku Egwu Asaa Development Union set up a Scholarship Board to award scholarships to Ibeku sons and daughters who gained admission into universities and other tertiary institutions here in Nigeria or outside the country.[6]

Road Construction Projects

To foster communications and expand economic activities within Ibeku, the construction of roads was considered essential and an excellent starting point for a community that is development conscious. The existence of foot paths in Ibeku predates the coming of Europeans. It was along one of the major foot paths that the colonial government constructed the Orie-Ogwu road to join the Isi-Court of the old colonial Customary Court and the Afara-timber road joining Umuahia Olokoro between 1906 and 1915 through forced labour. As there were, the three fourth paths were not wide enough and not easily. The traditional method of transportation during the Pre-colonial era was by head portage. Bicycles came later. IEADU, in order to encourage trade within Ibeku and with her neighbours, embarked on road construction.

Electrification Projects

For there to be a meaningful development in any community, there must be electricity supply. Electricity encourages the establishment of industries in any community as most economic and socials activies depend on its availability. Thus, the provision of electricity is more or less seen by the people as one of the necessities of life. Thus, in 1984, Ibeku

Egwu Asaa Development Union made moves to introduce rural electrification to the community after the establishment of the then Imo State Electricity Board by the Mbakwe Administration in the same year. The IEADU actually embarked on a rural electrification project. To realize the aims of the project, fund raising ceremonies were held, and in 1987, electricity was stepped down from the then Nigeria Electric Power Authority (NEPA), high-tension lines which ran across Amakama, now in Umuahia South Local Government Area. Eventually, on October 10th, 1984, because' electricity became available at Obani-Ibeku. IEADU spent over eight hundred thousand naira (N800,000) on the procurement of transformers and six hundred and fifty thousand (N650,000) on cables, poles, labour and other materials.

It could be said that the Ibeku Egwu Asaa Development Union as a body contributed the lion's share to the electrification projects, although funds were raised through launchings and appeals-individuals also helped. In 1984, Ibeku Egwu Asaa Development Union, and States Branches gave two Transformers.[9] The Itn-Obi Women Association also gave out the sum of fify thousand naira (N50,000) to the Ibeku Egwu Asaa Development Union for the project. The standard of living of the community has improved by the supply of electricity. It has also created job opportunities for the villagers through the establishment of small-scale industries, particularly Welfony and Garri Milling.

Health Projects

In the health sector; the Ibeku believe that health is wealth and so see the provision of health care services as vital. In Ibeku, modern health institutions before and during the colonial period were not available and the people had to travel to Queen Elizabeth Hospital, Umuahia (New Federal Medical Centre), and Methodist Hospital, Amachara, in Umuopara, before they could get medical attention. The situation created problems. The availability of health care services reduces the rate of the infant mortality and high death rate of the generality of the people. Being aware of these, there was a competing need to establish health institutions in the area.[10]

Since the establishment of a hospital is a costly venture, and would be huge burden on the poor rural people, Ibeku Egwu Asaa Development Union, in conjunction with the former Imo State Government, started the Abia-eke Health and Maternity in 1985. The project was fully completed in 1987. To raise funds for this venture, a sum of one hundred naira (N100) was levied on every married woman and two hundred naira (N200) for adult male (both married and unmarried).[11] In 1987, the Extended Programme on Immunization (EPI) and Oral Re-dehydration therapy was established by the State Ministry of Health.

Similarly, the Out-Obi Women Association and the Umuada (Association of married daughters of Ibeku) in 1989 embarked on the establishment of a Health Center and Maternity Home in each of the seven sub-village in Ibeku namely, Afaraukwu. Afarata, Emede, Ndume, Amaoforo, Ossah and Isieke, to help rural women during child delivery. Unfortunately, the project was abandoned because of the high cost of building materials. Ibeku Egwu Asaa Development Union also encouraged qualified medical practitioners and private individuals to establish clinics and maternities in the area with the approval of the appropriate government authorities.

Market Projects

The importance of the markets to a community is immense. A market hastens the modernization of its owing community and goes a long way in bridging the gap between urban and rural communities. Before the inception of Egwu Asaa Development Union, the building of market stalls to the Ahia Oriete (which is the central market of the Ibeku) was entirely the responsibility of individuals. Stalls erected were of local materials which consisted of thatched roofs and wooden walls. With the inauguration of the Union, the

market was taken over the Union. Most market stalls reconstructed by the Union are modern stalls made of bricks and corrogated iron sheets. Presently, the market, has taken the shape of a modern market and has stopped from sitting once a week, that is, on One days to a daily market attracting patrons from Isiala Ngwa, Bende, Ikwuano and even communities now in Akwa Ibom State.

Recreation Projects

The activities of IEADU have also included the provision of Town Halls or Civic Centers. These halls serve multi-purpose functions. The Centers and their social importance remains high. The town halls have been a regular feature in most of Ibeku and, indeed, Igboland. Chadwich stated in the 1950s, "that fifty-four village halls" existed in Eastern Nigeria and that most of them were in Igbo land". 12 development unions and other village meetings are Usually held at the village squares, and a village is often regarded as backward if it does not have a befitting hall. Civic center's serve as centers for social activities. These include cultural dances, public entertainment and political rallies.

In order to preserve the rich culture of Ibeku community, the IEADU started building a civic Hall at Isieke in Okwoeyi, Ibeku, in 1989. The project was completed in 1992. It was estimated to have cost over nine hundred and sixty-six thousand naira (N966, 000). In the same year, IEADU introduced a yearly cultural competition among Ibeku villages and cash prizes were given to winners. In the words of a former president of the Union, Anosike, "IEADU main aim for introducing this yearly competition is not only for us to have merriment but to create unity and maintain relationship among the people of Ibeku". 11 The cultural display is held on the 27th of December every year. Male and female inter-village football competitions are also held annually in December and a cash prize of fifty thousand naira (N50, 000) is given to the winning team.

Contributions to Politics

IEADU has not done much in the area of political development of Ibeku community since its inception. The only outstanding contribution is in the area of succession to the Ezeship of the community and the stabilisation of the political system that is creating officers and executive members that rule with Eze. IEADU drafted and promulgated a change of government and the rotation of the Ezeship among the different villages based on seniority. Some important officers were also created to rule or act as advisers to the Eze-cailed the Eze in council. They normally choose a person from each village in Ibeku as member of the Eze in council.

The title Ogurube (the grandfather of Ibeku) was given by the Ibeku Egwu Asaa Development Union to the Eze. Till date, it has been the title of every Eze. IEADU'S constitution provides that at the death of an Eze, a one-year period of mourning must be observed, It is after the mourning period that a successor to last Eze can be enthroned. The Union has furthermore commissioned the writing and sponsored the publication of the history of Ibeku Ogurube. It is therefore proper to say that the pace of development has been faster and better organized since the formation of IEADU.

Constraints on the activities of Ibeku Egwu Asaa Development Union

Ibeku Egwu Asaa Development Union has encountered some problems in its major task of ensuring the development of the community. One of such problems is finance. Ibeku is basically a rural community, one where the average person is poor. This makes it difficult to fund development projects. Embarking on a project by the Union would mean individuals being called upon to make contributions as the main source of capital. But given the rural setting of the community, the lack of funds has impeded the activities of the Union. Only on very rare cases has the government provided assistance to many of

these projects undertaken by the IEADU. No community or union does not have problems, but they all try their possible best to contend with the situation or problems.

Another notable problem is the fact that the Union tasks on to many projects at the same time. For example, in 1995, IEADU had three light-cost projects, namely, a civic centre, a maternity and Orie-Ogwu-Isi court road. As the projects were on-going at the same time, the problem of funding arose and these projects were left uncompleted. There is also failure or unwillingness of some members to pay their contributions and pledges.[1] Some people give excuses for not paying. Some claim ill-health while others seek exemption on grounds of poverty. Still, others travel out of the community because they do not want to pay. Projects are therefore delayed because of inadequate funding. This retards the pace of development in the community. Because of shortage of fund, the civic halls were abandoned before completion.[2]

Another hindrance to the progress of the Union is embezzlement of funds. This problem slows down the progress of the Union, Members sometimes divert funds of the Union to private uses. Such persons adopt false accounting procedures in order to misappropriate money.[3] This dampens enthusiasm of both the executive and the situation could be seen in the alleged embezzlement of three hundred thousand naira (N300,000) collected by Ibeku Literary Association. The money was to be used to start a scholarship scheme for undergraduates and pupils attending the lower classes of primary schools. The end of this laudable venture was as a result of the embezzlement of money by the treasurer of the IEADU.

Organizational problems have also been an impediment to the development of the community. Such problems arise mainly from the attitude of the loaders of the Union. Some leaders have been accused of being authoritarian and dictatorial. In other words, the leaders want to be in total control of their subjects and the activities in the Union and also to dictate what they do without listening to others opinions or advice, making their subjects look inferior. This attitude dampens the willingness and enthusiasm of the people to make sacrifices for the community's betterment. In the absence of a purposeful leadership, mobilization of the people towards self-help efforts suffers. This, in turn, affects the effective realization of projects.

Internal politics within Ibeku impedes development in the community. This problem has its roots in the selfish ambitions of some members. These individuals create a fertile ground for discord in the Union. The situation has come to affect the entire organizational programmes of the Union and has made cooperation between the union leaders and the component villages difficult. This situation has been aggravated by the attitude of some members, especially the influential few among them.[4] They have created actions which have resulted in a situation where people see nothing good about the Union. The existence of internal discrimination makes the leadership of the Union appear sluggish and, eventually, unable to carry out the Union’s objectives.

Another serious constraint to the community's development is that of sectional conflicts. This also hampers the efforts of the people; sectionalism exists within the villages that make up Ibeku. This is mostly caused by the location of important projects like health centers and maternity homes. Some people feel that the improvement of the villages should take place everywhere at the same time, while other projects sited in their sections alone.[5] This situation affects the team spirit needed to execute projects. The result is usually the withdrawal from the Union's activities which has created further difficulties in achieving the set objectives of the Union.

The creation of Autonomous communities by the state government is another constraint to community development within the ambit of Ibeku Egwu Asaa Development Union. Most of the villages in Ibeku as a result of the exercise now fall within new autonomous communities and such have left the Ibeku Egwu Asaa Development Union in a kind of limbo. They have also chosen new traditional rulers (Eze) to lead their communities

thereby crippling the activities of the Union. Some of those who left the Union to newly created autonomous communities are executive officers who exit have created a big gap.

Conclusion

This long Essay has tried to demonstrate how development in Ibeku has been organized from the pre-colonial to the present times under the patronage or support of Ibeku Egwu Asaa Development Union. It reflects how the community has been able to raise funds for the establishment of socio-economic infrastructure and facilities.

Self -help efforts of Ibeku people Pre-dates the colonial period. The Ibeku man participated actively in self projects in the pre-colonial era; irrespective of the scanty availability of resources to him then. The community witnessed the construction' of roads, village paths, markets and bridges. There was coordinated machine for this, which involved the full participation of the entire village with council of elders overseeing the work.

The second phase of our study covers the period since 1900, which began with the conquest of the area by the British. During this period. There were executions of projects such as civic centers, provision and improvement of health facilities, construction of roads and markets, secondary schools, the award of scholarships, provision of pipe borne water and rural electrification. The provision of these amenities has been done with little or no assistance from the government.

In this work, the problems confronting the development unions are considered in depth and certain solution offered to serve as a guide for the future.

Viewing the development of Ibeku from Pre-colonial through to the Post-colonial eras, it has been observed that notwithstanding the level of achievement which the Ibeku Egwu Asaa Development Union and Ibeku community in general have attained, the community would have developed more than it has done if the under listed measures had been taken to solve the problems that either delay or hamper the development of the community. Such measures are as follows:

Feasibility studies should be carried out on projects before implementation. This makes room for the successful completion.

Projects undertaken by the Union and the community should be more of economic value considering the level of poverty in the community and not social projects. The command and IEADU should reduce involvement in social projects that yield no revenue and do not offer employment to the youths instead; economically viable ones should take priority. For example, the existence of cottage industries and daily markets instead of civic centers and churches.

The government and the community or the Development Union should jointly finance community development. Over 80% of the projects executed so far in Ibeku have been without government assistance. This situation delays the implementation of projects that would aid the transformation of the community. The participation of the government is very important.

In order to stop the embezzlement of finance, the Union should endeavour to run the organization along modern transparent business lines of money collected for specific projects should be deposited with banks and only be withdrawn by authorized signatories. There should also be provisions for legal action against embezzlement and if the Union cannot foot the expenses, hire the services of an Auditor or Legal Adviser.

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Negative Impact of Eggon Cultural Practices on Eggon Christians in Nasarawa State, Nigeria

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Abstract
Since the advent of Christianity in Eggon land, the church has been growing in leaps and bounds. However, there is cultural contrasts between Christianity and the African Traditional Religion (ATR). Most followers of African Traditional Religion who accepted Christianity are at threshold, that is, neither here nor there and hence they live a double life. This study was carried out to examine the opinions of rural and urban Christians on the negative impact of Eggon Cultural Practices on Eggon Christians in Nasarawa State, Nigeria. The objective of the study was to examine the level in which Eggon cultural practices have affected the Eggon Christians in rural and urban areas negatively. Seven hundred and fifty (750) respondents were sampled from the population of two hundred thousand (200,000) to represent the total population. Descriptive survey design was adopted for the study and two instruments were used for data collection: Questionnaire and Interview. Descriptive data analysis was adopted using mean scores for research question and t-test for hypothesis. The finding revealed that, some Eggon Christians are still being influenced by their cultural practices despite their conversion to Jesus Christ. The study recommends that, the Church, specifically, Clergymen, elders and leaders should educate Eggon Christians through sound teachings, Bible studies, seminars, conferences on the need to discard their negative cultural practices for the enhancement of their spiritual lives. Also, Supervisory team should be established by the church to strictly monitor and control the negative aspects of Eggon culture that are incorporated during worship. This will assist in checking and minimizing the inclusion of anti- Christian practices in the church.
Keywords: Impact, Negative Cultural Practices, Eggon Christians

Introduction

Christianity came to Nasarawa State around 1920 through South African and Dutch Missionaries. They did not find it easy with the people of the state because the religion was seen as foreign and contrary to the practices of their culture. Among the early ethnic groups that accepted Christianity in Nasarawa State from the missionaries were the Eggon people. Both missionaries and early converts experienced stiff opposition and persecution in an attempt to prevent its acceptability and spread in Eggonland by both community leaders and parents of the converts (Emmanuel, 2016).

The missionaries did not relent in spreading the gospel despite the strong opposition they encountered. They planted a lot of churches anywhere they reached and got converts. Despite the proliferation of churches in Eggonland and their wide embrace of Christianity, some Eggon Christians still find it difficult to drop the anti-Christian practices in their life time. This cultural inclination is interfering with the laid down doctrines of the church, thereby, constitutes a barrier to their holistic service to God.

Statement of the Problem

Christianity seems to experience a tremendous growth compared to the African Traditional Religion and other religions in the rich African soil. Since the advent of Christianity by the Western missionaries, there has been a great change, as many left their old traditional religion for Christianity. This contributed to the formation and proliferation of churches in every nook and cranny of the continent. Despite that, African Christians, who include Eggon converts, are in a dilemma because the teaching of the new religion is not in agreement with the practices of the inherent culture. To them, the gospel is often not seen as offering resources for life's most deep experiences and when faced with death, famine, infertility, witchcraft and sorcery. This possibly results in some Eggon Christians resorting to traditional rites and beliefs.

Though there are many contributory factors that hinder some Eggon Christians in Nasarawa State from living according to the Christian precepts despite its good values; one among them is syncretism. This is seriously making so many Eggon Christians to live a double standard life, which is making some of them not to grow spiritually and also affecting the growth of the church and the entire society. Instead of them to experience a genuine growth in their spiritual life, practical Christian living as the gospel propagates, the reverse is the case. The rate of negative cultural practices found in the church today by Eggon Christian believers is affecting their spiritual growth. This is because many Eggon Christians in Nasarawa State are faithful to their cultural practices at the detriment of Christianity, thereby, living a confused and double life. They are constantly faced with the challenge of who to serve more. They want to incline to the biblical teachings of Christianity, but are scared of the immediate consequences that will befall them from their traditional practices.

Despite the long acceptance and embrace of Christianity in Eggonland, the church has been growing in leaps and bounds. Most members of the African Traditional Religion (ATR) who accepted Christianity are at a threshold-neither here nor there, hence, they live a double life. This double life has made most Eggon Christians in Nasarawa State not to experience genuine growth in Christ, therefore, resulting to their inability to serve God holistically. This situation makes so many Eggon Christians in Nasarawa State to look more like traditional religious adherents than Christians. This worrisome situation places many Eggon Christians in a constant battle, as they are confused and faced with the problem of whom to serve. It is this challenge that prompted the study.

General Elements of African Culture

Culture is a way of life of a people which are shared and transmitted from generation to generation. It is a life style, ways of living together, value system, traditions and beliefs of a group of people. There are so many elements of African culture. Some among them are:

Dominant attitude of man over a woman

Kore (2020) reveals that, African cultures perceive a man in terms of marriage as a husband, father and superior in every way to that of a woman. According to him, many ethnic groups regard a man as a "king", a "boss" and even a "semi-god", while a woman is being perceived as a "slave". Some view husbands as terrors and dictators and

the wife must obey her husband in everything, whether good or bad. No one has the right to question his authority. He buttressed that, African cultures perceive women as quite inferior, source of sexual satisfaction for man, and an industry for child production. He further stressed that:

Women are just like man's property…being treated like slaves… like what husbands bought with money". Some husbands even address their wives as "stupid things" or "dogs" and view them as "incomplete human beings. This result to some religions suchas ATR to consider women as inferior to men, while some cultures look down onhusbands who happen to live intimately with their wives. Some cultures view such men as "woman wrapper" or fools… (Kore, 2020:3-4, 33).

In the same vein, David (2017) and Kuzhe (2017) assert that, in African, when naming babies, giving of daughters in marriage and making of major decisions at home, women (wives) are not normally consulted and the outcome of such decisions remain unquestionable by them. According to them, women are not allowed to take grains from the granary.

Negative Names given to Children

In the observation of Thompson (2015) concerning the power of names given to children without bearing its negative consequences, he contends that, most African Christians when blessed with children after marriage do give their children names which bear their traditions or ancestral meanings. Concurring to the assertion postulated by Thompson (2015), Kulp (2019) posits that many African Christians like the Eggon, Ham, Mada and among other diverse tribes in the Nasarawa state give names to their children during child's dedication in the household of God for cultural identification. In the same vein, Kuzhe (2017) opines that, some Eggon Christians still give negative names to their children without considering the consequences that will befall such a name: "Ewu'', meaning, suffering; "Iku" meaning death; ''Ekmo'' meaning, corpse; "Embyebgu'', meaning, famine came.

Witchcraft

Generally speaking, Africans see magic and witchcraft as having amazing effects on fear, famine, poverty, diseases, accidents, business failures, earthquakes and other unfortunate events in life. Sorcery is the answer to anything unexplainable such as accident or destruction that falls out of an ordinary realm of explainable truths.

Positive and negative witchcraft exist among the people of Africa, having complete control over their lives. According to Perry (2017), many Christians are being found with such practices due to one of the enumerated reasons. Concurring to the above view, Shaw (2018) contend that, almost all African societies believe in witchcraft in one form or another. As a result of this strong belief which is held, it has influence on Christians who claim to have pulled out of the ATR practices when they are met or faced with one problem or the other. According to them, the so-called Christians cannot endure or withstand any evil challenge, rather, they end up embracing witchcraft as a final solace and solution to life-problem in which they feel the Christian faith seems not to proffer solution to.

Another way of explaining the ultimate cause of any evil, misfortune or death in the African cultural context is:

Barren women, people whose children die at birth, women with irregular menstrual flow, accident victims, traders who suffer losses, office workers who fail to get promotion, a political candidate who fails to get elected, a student who fails examinations, a person who notices scratches on his or her baby, a hunter or fisherman who fails to bring home meat, a farmer with bad crop yields, a football team that consistently loses matches – all suspect witches as the cause of their misfortune. Even those who are most successful in

their business or profession constantly fear being bewitched by envious relatives or friends (Kunhiyop, 2008:377).

Magical Practices

Baiyewa (2013) views magic as the ability of some human beings to tap, control and use the invisible mystical powers and forces that exist or are believed to exist in the universe. In other words, some people pose such ability and knowledge of how they can release these forcesfor a particular usage through words or rituals.

In most African families like the Ham, Mada, Nyenkpa and Eggon, magic is being practiced through invocation, though, others have a peculiar way of doing theirs, they act in seeking to bring the spirit under control to persuade the spirit to act for those who need their services. To them, magical power helps them to find solution to their existing problems in the society. This resulted to the famous Eggon cult ''Ombatse'' or ''Ku'' for the Ham people that were almost equated to the status of God due to their magical powers.

Agreeing to the above, Timothy (2013) observes that, problems which seem not to have profound solution in the Christian faith immediately are finally resolved to magical means such as infertility, death, sickness, rudeness, protection and deformities. In doing so, that aids such an African Christian to return to his former state. They added, for the quest for immediate solution and self defence, some African Christians became followers of their famous cults.

Concurring to the postulations of Baiyewa (2013) and Timothy (2013), Minchakpu (2014) and Kuzhe (2017) lamented on the high rate of backsliding being experienced by African Christians as a result of the influence by their Cults. They stressed that, the cults have almost replaced the position of the Most High God in their hearts, particularly, at the era of insecurity. Some African Clergies, Elders, Communicants are even members of these cults. Also, hardly do you go to an African Christian family without getting one or more members of their famous cults. They cherish and highly depend on the cults for defence and protection against their enemies.

The role of tribal cults in African coincides to the worship of Baal that gulfed the Israelites during their time. This has lured other foreign tribes within the zone to go traditional for self defence and protection. Similarly, with much settlement of herders in many parts of Nigeria and their incessant attacks on the church and its communities, the situation has lured many Christian youths being influenced into many protective aspects of traditions such as the use of charms and other supernatural means to defend and protect themselves. This situation has adverse effect on the growth of the communities and the church in areas that are not security free.

Objective of the Study

This study is aimed at examining the opinions of rural and urban Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria.

Research Question

The following research question was formulated as a basis for inquiry into the topic under study: What are the opinions of rural and urban Christians on the negative impact of Eggon Cultural Practices on Christians in Nasarawa State, Nigeria?

Research Hypothesis

The study was guided by the following hypothesis: There is no significant difference in the opinions of rural and urban Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria.

Research Methodology

Survey research design, specifically, descriptive survey design which sampled the beliefs, opinions, attitudes and experiences of the respondents with the population of two hundred thousand (200,000) Christians, was adopted. The study had a sample of seven hundred and fifty (750) respondents to represent the total population. Questionnaire and interview were the instruments used for data collection. The vetted questionnaires were administered by the researchers. The data were analyzed using version 20 Statistical Package for Social Sciences (SPSS). The data were analyzed using mean scores for research questions and t-test for testing the null hypotheses because of two independent variables at 0.05 level of significance. The mean scores for the items were based on four-point Likert scale and the midpoint average for decision for items or variables was fixed at 2.50. This implies that, a mean score of 2.50 and above indicates agreement (positive response) with the suggested notion of items, while mean score of below 2.50 implies disagreement (negative response).

Analysis of Data

Research Question:

What are the opinions of rural and urban Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria?

Results

Opinions of Rural and Urban Christians on the Negative Impact of Eggon Cultural Practices on Eggon Christians in Nasarawa State, Nigeria.

Item	**Responses**				
	SA	**A**	**SD**	**D**	**Mean**
Eggon men do not have domineering attitude to women.	06	29	405	310	1.64
Negative cultural names given to Eggon Christian children do not have any bad effects on them.	07	16	650	77	1.93
The way bride price and marriage are practiced in Eggon culture does not have an adverse effect on their Christian members.	02	03	555	190	1.76
Eggon Christians do not inherit their departed relation's wives or property.	11	44	207	488	1.44
Widows are not usually maltreated in Eggon culture.	04	33	105	608	1.24
Eggon culture believes that God does not distance himself from man.	20	30	450	250	1.76
Eggon Christian today are not involved in the celebration of their annual cultural days.	12	27	445	266	1.71
No Eggon Christian is still engaged in witchcraft.	09	32	99	610	1.25
Eggon Christian believers do not resort to cultural means if found with infertility problem.	05	15	558	172	1.80
Egon Christian do not observe the remembrance of their departed loved relations in our churches today.	20	80	250	400	1.63
Eggon Christians do not engage in the practice of magic and traditional medicine.	03	07	263	477	1.39
Grand mean					**1.60**

The results in this table reveals that, Eggon Christians have a high degree of negative cultural practices in Nasarawa State, Nigeria, which are detrimental to their spiritual growth. This is proved as the cumulative or overall mean value of all the eleven (11) items was 1.60, which is lower than the acceptance mean value of 2.50.

Research Hypothesis:
There is no significant difference in the opinions of rural and urban Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria.

Opinions of Rural and Urban Christians on the Negative Impact of Eggon Cultural Practices on Eggon Christians in Nasarawa State, Nigeria

Variable	N	X	SD	SEX	Df	t_{cal}	T_{tabe}	Decision
Rural	360	27.52	12.87	2.97				
					748	4.61	1.96	Significant
Urban	390	22.81	5.20					

α= 0.05

Data in this table indicate that, there is negative impact of Eggon cultural practices on Eggon Christians in the study area. Reason being that, the mean values of 27.52 and 22.81 respectively were obtained from rural and urban respondents' responses with standard deviations of 12.87 and 13.41, while the calculated value of **t** was given as 4.61, while the table value (from statistical table) was given as 1.96 when comparing the calculated value of 4.61 with the table (critical) value of 1.96. The hypothesis is, therefore, rejected since the calculated value is higher than the table value. Hence, there is a significant difference between the opinions of rural and urban respondents on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria.

Finding
Some Eggon Christians are still being influenced by their cultural practices despite their conversion to Jesus Christ.

Discussions
From the analysis of data relating to the research objective and question where the opinions of rural and urban Christians on the negative impact of Eggon cultural practices on Eggon Christians in Nasarawa State, Nigeria was examined. The study revealed that, some Eggon Christians are still being negatively influenced by their culture despite their conversion to Jesus Christ.

This discovery strengthens the assertion of Kore (2020) that, African Christians have a domineering attitude of men over women. According to him, African cultures perceive a man in terms of marriage as a husband, father and superior in every way to that of a woman. According to him, many ethnic groups regard a man as a "king", a "boss" and even a "semi-god", while a woman is being perceived as a "slave". Some view husbands as terrors and dictators and the wife must obey her husband in everything, whether good or bad. No one has the right to question his authority.He buttressed that African cultures perceive women as quite inferior, source of sexual satisfaction for man, and an industry for child production. He further stressed that:

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ATR to consider women as inferior to men, while some cultures looked down on husbands who happen to live intimately with their wives. Some cultures view such men as "woman wrapper" or fools… (Kore, 2002:3-4, 33).

The discovery confirms the assertions of David (2017) and Kuzhe (2017) that, in African when naming babies, giving of daughters in marriage and making of major decisions at home, women (wives) are not normally consulted and the outcome of such decisions remain unquestionable by them. According to them, women are not allowed to take grains from the granary.

In the same vein, the finding coincides with the submission of Thompson (2015) that, ungodly names are being given to African children. In the observation concerning the power of names given to children without bearing its negative consequences, he contends that most African Christians when blessed with children after marriage do give their children names which bear their traditions or ancestral meanings. Also, Kulp (2019) posits that many African Christians, like the ''Eggon'', ''Ham'', ''Mada''among other diverse tribes in the state, give names to their children during child's dedication in the household of God for cultural identification. In the same vein, Kuzhe (2017). opines that, African Christians still give negative names to their children without considering the consequences that will befall such a name like "Ewu'' meaning suffering; "Iku" meaning death; ''Ekmo'' meaning corpse; "Embyebgu'' meaning famine came.

This discovery strengthens the postulation of Perry (2017) that, Africans see magic and witchcraft as having amazing effects on fear, famine, poverty, diseases, accidents, business failures, earthquakes and other unfortunate events in life. Sorcery is the answer to anything unexplainable such as accident or destruction that falls out of an ordinary realm of explainable truths.

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Also, the discovery of the study concurs to the assertion of Baiyewa (2013) who views magic as the ability of some human beings believed to exist in the universe. In other words, some people pose such ability and knowledge of how they can release these forces for a particular usage through words or rituals.

In most African families like the Eggons, Ham, Mada among other tribes, magic is being practiced through invocation, though, others have a peculiar way of doing theirs, they act in seeking to bring the spirit under control to persuade the spirit to act for those who need their services. To an African man, he believes that magical power helps him to find solution to his existing problems in his society. This resulted to their famous cults like

''Ombatse'', ''Ku'' that was almost equated to the status of God due to their magical powers.

Agreeing to the above, Timothy (2013), Minchakpu (2014) and David (2017) observed that, problems which seem not to profound solution in the Christian faith immediately are finally resolved to magical means suchas infertility, death, sickness, rudeness, protection, deformities and a host of others. In doing so, that aids such an African Christian to return to his former state. They added, for the quest for immediate solution and self defence, some African Christians were followers of their famous traditional cults.

Conclusions

Based on the findings of the study, it can be concluded that:

Eggon culture has some negative impact on Eggon Christians in Nasarawa State, Nigeria, since some of the Eggon Christians are still being negatively influenced or impacted by their culture. This is because, they still take part in their annual day celebrations (festivals), resort to cultural means if found with the problem of infertility, death, poverty, sickness, famine, and are even members of their famous Ombatse cult.

Some Eggon Christians are practicing double standard lives, since some of them partake in negative religious activities and still members of their famous Ombatse Cult.

Recommendations

Based on the findings of this study, the following recommendations are made:

Efforts by the Clergy, church elders and leaders should be intensified towards educating Eggon Christians on the need to discard their negative cultural practices, like dominant attitude of men over women, giving of ungodly names to children, witchcraft and magical practices.

Supervisory team should be established by the church to strictly monitor and control the negative aspects of Eggon culture that are incorporated during worship. This will assist in checking and minimizing the inclusion of anti- Christian practices in the church.

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The Impact of Child Labour on Child Education in Nigeria

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Abstract
Though child labour is a global phenomenon with serious consequences on the general wellbeing of the child, the dynamics and intensity of child labour in Nigeria call for urgent and concerted effort from the parents, community leaders, government and non-governmental organizations, as well as the international community hence, the motivation for this article. Against the vagaries of the potential dangers of the ills of child labour to the education for all programme and general wellbeing of the Nigerian child, this article recommends measures such as the enhancement of the school feeding programme at the basic level, conditional cash transfer to parents as well as the provision of essential and basic amenities both in cities and rural areas to galvanize economic activities to combat poverty. This is because poverty is the heart and a lubricant to child labour and other child related violations.
Keywords: Child, Labour, Child Education, Nigeria.

Introduction

No thanks to violent conflict and the pervasive economic situations of many third world countries, Nigeria inclusive, that have exacerbated dual gap among its populist and an ever-ravaging inequality, poverty, poor infrastructure, poor health care, illiteracy and poor governance. These have all culminated in disparity among households, resulting in parents seeking various means, including Child Labour, to make ends meet for their daily survival.

Child labour has a long history; it exists in both rural and urban areas in various forms such as street trading, child caring, handicrafts, house chores, prostitution, trafficking, etc. Child labour varies in scope and intensity; it is endemic and cut across international boundaries hence, a global issue of international and local concern. According to ILO, (2006), Child labour is work which by its nature and/or the way it is carried out, harms, abuses and exploits the child or deprives the child of education. Child labour is considered as work performed by children under 18 years of age which is exploitative, hazardous or inappropriate for their age, as well as detrimental to their schooling, social, mental, spiritual and moral development. Child labour thus remains one of the impediments to achieving education for all, especially in third world or developing countries, including Nigeria.

It is therefore expedient to point out that, not all work that children do is harmful or defined as child labour. Learning to contribute to family and community life and to earn a living and develop independence are all part of growing up and developing individual potential. However, many children do work in hazardous activities that adversely affect their development, education and wellbeing. This is why distinction is drawn by International Legal Instrument between the simple forms of child labour and the more aggravated forms of child labour otherwise categorized as "The Worst Forms of Child Labour", as contained in the ILO Convention No. 182 of 1999; articles 3 and 7 (2) (a) respectively.

Though the phenomenon of child labour is known to exist in virtually all parts of the world, the prevalence is very high in sub-Saharan Africa, especially in Nigeria, the most

populous black nation of the world with an estimated population of about 200 million people.

In order to address child labour for the attainment of 'Education for all' in Nigeria, an understanding of some issues on child labour and education, poverty and factors that pre-dispose children to difficult labour is imperative. This paper, therefore, seeks to explore factors that influence the scourge of child labour in Nigeria, especially as it impedes the education of the Nigerian child.

Conceptual Issues

Child labour is a complex issue as the definition of Child' and Labour' herald and are highly dependent on the locality of these elements. Hence, individual researchers and countries alike try to address the definition of child labour within the context of their own unique enlightenment, circumstance, culture, laws, institutions and experience in general. In Brazil, for instance, Child labour refers to any work, paid or unpaid, for at least one hour per week, and that any type of labour is illegal for any child under the 14 years of age (Gustafsson Wright and Pyne, 2000). The International Labour Organization (ILO), on its part, defines child labour as "work that deprives children of their childhood, their potential and their dignity; and is harmful to their physical and mental development. It refers to such work that is mentally, physically, socially, or morally hazardous to children and or interferes with their schooling by depriving them of the opportunity to attend school, obliging them to leave school prematurely, or requiring them to combine school attendance with an excessively long and heavy workload' (ILO, 2005).

The International Program for the Elimination of Child Labour defines the concept as "work situations where children are compelled to work on a regular basis to earn a living for themselves and their families and as a result are disadvantaged educationally and socially; where children work in conditions that are exploitative and damaging to their health and to their physical and mental development; where children are separated from their families, often deprived of educational training opportunities; where children are forced to lead prematurely adult lives' (ILO, 2005). As such, Child Labour deprives children of their childhood, compromises their dignity and endangers their capabilities.

The United Nations Convention on the Rights of the Child (CRC) observes that child Labour is work that is likely to be hazardous, or interfere with the child's education; or to be harmful to the child's health or physical, mental, spiritual or mental development. (CRC 1989, Art. 32). A work amounts to child labour if it is exploitative and/or injurious to any aspect of the developing personality of the child. In order to determine when a child is involved in child labour, the United Nations Children Emergency Fund (UNICEF) provided a list of indices to be considered to wit:

Starting full-time work at too early an age;

Too many hours spent on work within or outside the family leading to excessive fatigue;

Depriving children of their rights to education where schools are available or interfering with their education;

Participating in work that results in excessive physical, social and psychological strains on the child;

Too much responsibility for a child;

Low wage; and

Work that does not facilitate the psychological development of the child, for example, dull repetitive tasks which do not stimulate a child's creative abilities, etc.

Forms of Child Labour

Like many other crimes against humanity, the phenomenon of child labour has many characteristics as it varies in various forms and shades. Some are clearly more visible than others. Child labour is not the same thing as "light work" done by children. Light

work means any work that does not interfere with the child's health and development and his or her regular school attendance. Light work includes domestic chores such as washing of utensils, clothes, supervised training and artistic undertakings. In all these, the age of the child should be the paramount consideration.

Worst forms of labour, according to ILO convention 182 (1999) as ratified in (2003), are variously defined as: all forms of slavery or practices similar to slavery, such as the sale and trafficking of children, debt bondage and serfdom and forced or compulsory labour, including forced or compulsory recruitment of children for use in armed conflict; the use, procuring or offering of a child for prostitution, for the production of pornography or for pornographic performances; the use, procuring or offering of a child for illicit activities, in particular, for the production and trafficking of drugs as defined in the relevant international treaties; work which, by its nature or the circumstances in which it is carried out, is likely to harm the health, safety or morals of children, as outlined below:

All forms of slavery or practices, similar to slavery, such as the sale and trafficking of children, debt bondage and serfdom and forced or compulsory labour, including forced or compulsory recruitment of children for use in armed conflict;

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The use, procuring or offering of a child for illicit activities in particular for the production and trafficking of drugs as defined in the relevant international treaties;

Work which by its nature or the circumstances in which it is carried out is likely to harm the health, safety or morals of children.

However, what is clear on issues contained therein is that child labour and the worst form of child labour does not just occur but a product of so many factors. Though opinions are divided on the causes of this menace and the dearth of data from recent empirical studies on street children in Nigeria, there is consensus in literature that various issues and factors such as poverty, hunger, insecurity, child abuse, domestic violence, displacement caused by communal clashes, inadequate care of parents, inability to continue schooling, unemployment of one or both parents, illiteracy, housing challenges, ignorance, culture, corruption, drug abuse, ineffective laws and the lack of will to enforce them, are some of the factors pushing children on to the street (Ashagrie, 1998).

Implication of child labour on Child Education in Nigeria

The precarious nature of the worst form of child labour is a major concern given the harmful impact on lives of these children and their possibilities for a blissful future. However, child labour has economic impact on future income losses, as well as their health and education. Since children are more likely to work and not go to school because of the attitude of their parents, the economic losses associated with child labour and their impact on poverty are often transmitted across generations.

Because education is fundamental to achieving sustainable human development for all ages and enhances individual and collective capabilities, and brings the society to a higher level of awareness in respect of its opportunities as well as possibilities, annexing these national potentials is dependent upon the level of qualified human resources. This is all the more true with regard to primary and basic education which is the baseline of higher levels of education. However, child labour acts as a major hurdle for ensuring free, quality education for all children as a result of variety of production works engaged in by child labour across the globe ranging from soccer balls in Pakistan, charcoal in Brazil, fireworks in China and foot wears in India, diamonds in Cote d'Ivoire, etc.

In sub-Saharan Africa, hawking/street trading, evidently, seems to be the most popular form of child labour. Estimates indicate that 20 per cent of children between the ages of 10 and 14 are involved in child labour and street trading. As such, children have come to

make-up about 17 per cent of Africa's labour force (Ekpenyong S, & Sibiri, A; 2011). This is certainly the case in Nigeria where such children hawk a wide range of cheep articles, edibles and products such as sachet water, plantain chips, bread, biscuits, okpa, ugba, fruits, vegetables, wears, newspapers, etc, in the streets and along the road, especially at damaged portions of the roads where motorists and other road-users are constrained to slow down due to the bad condition of such roads.

It is estimated that over 250 million children between 5 and 14 years of age worldwide are working instead of attending school and enjoying their childhood, while about 129 million children are found engaging in what has been described "hazardous work", which is likely to have adverse effects on the child's safety, health and moral development. In fact, nearly 10 million of these children are engaged in some form of slavery labour, armed conflict, prostitution or other illicit activities of which Nigeria account for about 6.1% (15 million). Not curtailing this trend will not only damage the children concerned but also inhibit the emergence of a skilled workforce, which will force Nigeria into a cycle of impoverishment. It will lead to high child morality rate as a result of working too young, for too many hours, and in hazardous conditions. However, some observers believe that these figures understate the real magnitude of child labour.

In Nigeria, like in many third world countries, problems of child labour are numerous, the nature and incidences vary and are greatly influenced by the geographical and cultural peculiarities of the people. These children are commonly victims of school dropout, sexual abuse, automobile accident, psychological pain, physical damage and stunted growth, among others. It is therefore pertinent to look into the difficulties faced by the child in Nigeria here household costs were found to be complex and costs surrounding schooling, such as uniforms, meals, and transport, constitute the largest.

The Nigeria NGO's Report attributes that 15 million children under the age of 14 are working across Nigeria. More worrisomely, many of these children are exposed to long hours of work in dangerous and unhealthy environments, carrying too much responsibility for their age. Working in these hazardous conditions with little food, small pay, no education and no medical care. All these are indices of child rights violation.

The adoption and integration of international child labour concerns into national development policies on child protection, education, decent work, poverty reduction, peace, justice and security is essential for the attainment of child's wellbeing and education, especially within the framework of Sustainable Development Goals on 'education for all'. The creation of such a policy framework leads to an environment that supports specific interventions and helps to bring about a change in public perceptions of children's needs and rights. Apparently, this is why any form of child labour has received considerable attention from many countries as contained in various conventions and recommendation, for – example, UN Convention Rights of the Child (1989), ILO Conventions, the Minimum Age Convention (No. 138, 1973). In promoting children's right, each of these instruments has been motivated to protect children from exploitation through their provision of labour and education as an alternative (ILO, 1999).

In the same vein, by late 20th century, world leaders, and endorsed by the United Nations General Assembly, set ambitious goals tagged "Millennium Development Goals (MDGs)" which has it as Goal 2 tagged "Achieve Universal Primary Education". The target of this Goal is to "Ensure that by 2015, children everywhere, boys and girls alike, will be able to complete a full course of primary schooling" (MDG. 2000). However, four years after the target years for the attainment of education for all, all we could see in Nigeria, in this regard, is an avalanche of out of school children, especially in Northern Nigeria owing to the Almajeri system, poverty and poor parenting.

Although children from some of the poor households are enrolled in schools, they tend to do seasonal or part-time employment and carryout household responsibilities and chores. The periodic absence of these children from school due to participation in seasonal work

is not usually, and cannot be compensated by their teachers or family members. This results in poor performance in school, class repetition, failure and finally dropping out from school. According to ILO-IPEC (2001), this productivity gap and uneven development between urban and rural areas attract the influx of rural poor in urban areas where most of them migrate to seek job.

One of the factors affecting the supply of child labour is the high cost, in real terms, of obtaining education. Many children work to cover the costs of school expenses. But many schools serving the poor are of such abysmal quality or chances of upward mobility, for graduates are so slim that the expected return is not equal to the sacrifice made. Narasiaih (2003) reported that although many children drop out of school because they have to work, it is equally true that many children become so discouraged by school that they prefer to work.

There is little point in getting children to enroll and remain in school if the quality of education on offer does not enable them to increase their choices and opportunities for the future. The quality of education depends on adequate infrastructure, relevant curricula, sufficient and appropriate teaching and learning materials and having enough trained teachers (men and women) with good support, supervision and ongoing training opportunities. These are an enormous challenges for most countries in West Africa, and Nigeria in particular, where teacher training opportunities and infrastructure leaves much to be desired. These factors are compounded in the remote rural areas where farming and mining activities take place.

Against the debilitating effects of child labour on child education in Nigeria, there is therefore the urgent need to find a workable solution or approach to curtail this ugly incidence. Then, what is to be done? Many initiatives have focused on a mix of activities that contribute to education in an out of school and improvements linked to a mix educational policies and child protection.

Access to quality education is universally acknowledged as a key factor in eliminating child labour. In addition to proximity to a suitable school, vulnerable children or families often require additional support to ensure regular school attendance. Such support include the followings:

School feeding programmes that ensure a meal during the day.

Help for children (particularly girls) to travel to school safely.

Provision of school uniforms, books and materials.

Installing girls and boys toilets and a water supply (particularly important for making schools safe and friendly places for girls).

Support and training to foster savings and income generation to enable parents of vulnerable children to cover costs linked to education and earn a living without relying on child labour conditional cash transfer schemes.

Other initiatives to improve the quality of education include:

Curriculum development

Innovative teacher training schemes

Sponsorship of teachers in training in return for a guaranteed period of service in rural areas.

Building houses for teachers in hard-to-reach communities.

Subsidies for teachers in hard to fill posts.

Training and logistical support for local education authority supervisors.

It is hoped that aligning of our educational policies with child rights and economic issues remains the best option for saving the future generation because of all resources, the human part of the enterprise remains the most viable launch pad to harnessing other resources for the betterment of our children and their future for national development and humanity in general.

Conclusion

The derivative from the entire resume is that though Child Labour is a general global problem, the complexity of child labour in Nigeria calls for concern. The problems of child labour in Nigeria are enormous, the nature and frequency vary, and are greatly influenced by the geographical and cultural peculiarities of the people. The children are commonly the victims of school dropout, sexual abuse, automobile accident, psychological pain, physical damage and stunted growth, among others.

The educational impact of child labour and other forms of child right violation and abuse call for urgent and concerted action both by the Nigerian government, international and non-governmental organization. This is because many of the Nigerian working children are becoming nuisances to society because of their involvement in crime and immoral behaviour and dysfunctional attitudes against themselves and other genders and cumulatively endangering the future of Nigeria.

It is against the foregoing backdrop that we must, as people, especially parents, care more for our children's educational, economic and social wellbeing. It is thus important for the Nigerian government to review and hammonise child right laws in line with the International Best Practices to ensure that violators of such rights do not evade punishments to serve as deterrents to anyone, including parents and guardians, who engages their children in child labour activities. However, since poverty is at the heart of most of these child labour activities in our climate, government should ensure the provision of basic amenities to galvanize the country's economy for the better and for the good of all.

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An Assessment of the International Criminal Court and Its Operations in Contemporary Africa

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Abstract
Entering into force on 1 July, 2002, the Rome Statute established the International Criminal Court (ICC) with jurisdiction over the most serious crimes of concern to the international community: genocide, crimes against humanity and war crimes. It is not the purpose of this paper to explore the differences between these crimes, for such there are many detailed accounts that explain the distinctive and the circumstances in which they occur. This paper is concerned with the way in which the ICC has been conducting its work in Africa, and it does this in four parts. The first part details key aspects of the legislation underpin¬ning the ICC and outlines some of the criticisms of the ICC's conduct in Africa. The second part explores the difficult relationships the court has with the African Union, discussing the impacts of this for the effective working of the ICC on the continent. The third part examines debates around the ICC's wider impact, particularly on states transitioning from violence. The paper concludes with a short discussion on the future for the ICC in Africa, outlining some potential solutions to the difficulties it faces.
Keywords: Criminal Court, Crime, African Union, African Courts, Rome Statute, Criminal Justice, Transitional States

Introduction

Africa is a continent that is rapidly transforming. For many, however, it remains a mysterious location, wrapped in myths and false notions. Despite having nearly 20% of the world's land area and 14% of the world's population, the 54 countries accounted for only 2.2 percent of global trade in 2016, compared to 38.5 percent for Europe and 40.7 percent for Asia (Philips, 2021). Africa is still a marginalized continent in many ways. However, things are changing and will continue to change in the near future — it's a matter of 'watch this space'!

The International Criminal Court's (ICC) presence in modern-day Africa cannot be overstated. The Rome Statute established the International Criminal Court (ICC) on 1st July, 2002, with jurisdiction over "the most serious crimes of international concern": genocide, crimes against humanity, and war crimes (ICC, 2002: 3). The objective of this paper is not to investigate the differences between these crimes; there are several thorough descriptions that explain the differences and circumstances in which they

occur. For example, Schabas (2008), Totten and Bartrop (2009), Jones (2011), and Stanton (2016) give essential interpretations of the crime, and Lemkin's (1944) essay, which originated the notion of genocide, is important for comprehending the act's foundation. Bauman (2009), Shaw (2003, 2015), and Geras (2015) provide important insights into broader social ideas of modernity and racism in terms of the links between genocide, war crimes, and crimes against humanity.

This paper is divided into four parts, each of which focuses on a different aspect of the ICC's activities in Africa. The first section discusses essential components of the ICC's enabling law as well as some of the concerns leveled at the ICC's actions in Africa. The second section examines the court's tense relationship with the African Union, as well as the implications for the ICC's effective operation on the continent. The final section looks at debates over the ICC's broader impact, particularly on states in transition. The paper concludes with a brief assessment of the ICC's future in Africa, as well as some possible remedies to the challenges it faces.

The International Criminal Court and Its Conduct in Africa

Although international legislation on serious human rights violations is relatively new, the crimes that constitute those crimes are not. There have been numerous instances of widespread violence, destruction, and the intentional infliction of intentional suffering throughout human history. The ICC was an international response to this: a statement that there are some crimes so significant that, in the words of the Rome Statute, they 'shock the conscience of humanity' (ICC, 2002: 1).

The Rome Statute is a lengthy text that establishes the International Criminal Court as a transnational legislative entity with global scope.

For the purposes of this paper, there are four key clauses relating to the ICC's work and the critiques it receives in Africa. First and foremost, the ICC is a court of last resort that operates under the complementarity principle, which states that "it is the duty of every State to exercise its criminal jurisdiction over individuals responsible for international crimes" (ICC, 2002: 1). The International Criminal Court (ICC) will only intervene if "the State is unwilling or unable to carry out the investigation or prosecution genuinely" (ICC, 2002: 12).

Second, those that have accepted the Rome Statute are required to extradite people on trial for crimes that fall under the ICC's jurisdiction to the ICC. Importantly, as stated in Article 27, this requirement applies regardless of a defendant's position: 'Immunities or special procedural rules which may attach to a person's official capacity, whether under national or international law, shall not bar the Court from exercising its jurisdiction over such a person' (ICC, 2002: 18).

Third, the ICC is designed to be an independent and politically neutral agency, despite its origins with the United Nations. The Rome Statute is overseen by an Assembly of States' Parties, which is made up of representatives from countries that have ratified or acceded to the treaty. It is funded through a contribution scheme similar to that of the United Nations, in which contributions are dependent on the GDP of member states. Argentina, the Dominican Republic, Trinidad and Tobago, Kenya, Botswana, the Democratic Republic of Congo (DRC), Nigeria, Belgium, Italy, the United Kingdom, the Czech Republic, France, Poland, Germany, Hungary, Japan, and the Republic of Korea are among the 18 judges who were elected by the Assembly of States' Parties for nine-year terms (ICC, 2016a). A referral by the UN Security Council, a petition by a state party or a state not party to the Rome Statute that acknowledges the ICC's jurisdiction in the matter, or an inquiry begun by the ICC's Office of the Prosecutor (OTP) are the three ways the ICC begins investigations (ICC, 2016b: 17).

The Rome Statute is signed by 124 countries, including 34 African countries, many of which were among the first to ratify the legislation. Despite the fact that 'African

countries were actively involved in creating the Court and all its regulations,' as Boehme (2017: 56) puts it, the ICC has a turbulent relationship with many of these states. The court "has concerned itself with Africa and refused to probe equally terrible conflicts abroad," according to one of the most major and recurring criticisms (Bassiouni and Hansen, 2014). At its most extreme, supporters of this viewpoint claim that the ICC is a component of a neocolonial effort centred on Africa.

Abdul Tejan-Cole, Executive Director of the Open Society Initiative for West Africa (OSIWA), explains how disagreements about the ICC's role and perceptions in Africa have led some to "accuse the Court of being a neocolonialist institution peddling a Western agenda that seeks to control African politics through ICC investigations and prosecutions" (Tejan-Cole, 2014). Similarly, in a 2012 opinion piece, Courtenay Griffiths, the lead defense attorney for former Liberian President Charles, Taylor, argued that:

The requirement of international justice is not the raison d'être of the International Criminal Court at all. Instead, the court acts as a vehicle for its primarily European funders, of which the UK is one of the largest, to exert their power and influence, particularly in Africa (Griffiths, 2012)

Claims of selectivism when the ICC determines which cases to prosecute are linked to allegations of a neocolonialist goal, though less critical in interpretation. For example, according to Knoops (2014: 325), the ICC system's Achilles heel revolves around the fairness of its case selection procedure. There are a lot of variables that influence whether or not the ICC pursues a case, and the Rome Statute lays out the referral procedures in detail. However, the ICC, like most criminal justice systems, does not have the capacity to prosecute every person implicated in a case. In their own words:

The Court will not be able to bring to justice every person suspected of committing crimes of concern to the international community. The prosecutorial policy of the Office of the Prosecutor is to focus its investigations and prosecutions on those who, having regard to the evidence gathered, bear the greatest responsibility for such crimes (ICC, 2016b: 17)

Selectivism, according to critics, extends beyond case-by-case decisions to decisions on which cases the ICC should prosecute. As a result, there is concern that geopolitical pressures would lead to more cases being pursued in Africa. It effectively means, according to Imoedemhe (2015: 80), that "international crimes are neglected when it is politically expedient to do so."

Those on the opposing side of the issue, such as Keppler (2012: 8), argue that the "characterization of the ICC as unfairly targeting Africans is not substantiated by evidence." In a similar vein, deGuzman (2014) claims that "all of the Court's actions to date have been founded on plausible interpretations of the applicable law." This position is based on the Rome Statute's essential issue of complementarity, which states that the ICC can only initiate cases when national governments fail to conduct thorough investigations into crimes. As a result, any assertions that the ICC is disproportionately focused on one region are "based on misunderstandings regarding the scope of the ICC's jurisdiction" (deGuzman, 2014). Those who hold this position do not deny that ICC prosecutions are concentrated in Africa, but they argue that this clustering is the result of "the current situation of the African continent, with its wars and poverty, having as its root cause impunity that thrives in a lack of accountability and the rule of law" (Wilson, 2008: 114). The ICC has spent the majority of its time dealing with crises involving African governments, whether due to neocolonialism, politically motivated selectivism, or procedural justice demands.

The International Criminal Court and the African Union

The African Union has been a vocal critic of the International Criminal Court's activity in Africa. The ICC issued a second arrest warrant for Sudanese President Omar al-Bashir in 2009, adding genocide to the already-existing allegations of war crimes and crimes against humanity. At its July 2010 summit, the African Union replied by urging its members not to cooperate with the ICC arrest warrant. Later that year, al-Bashir traveled to Chad and Kenya, both of which have signed the Rome Statute of the International Criminal Court and have refused to arrest and deport al-Bashir.

The African Union's 2010 summit was also significant because it rejected the ICC's request to open a liaison office in Addis Ababa, Ethiopia. This was followed by a flurry of offensive remarks directed against Luis Moreno-Ocampo, the first ICC Chief Prosecutor, whom they accused of making "egregiously unpleasant, rude, and condescending statements[s]" (Keppler, 2012: 3). The African Union has had a long-standing grudge towards Moreno-Ocampo, accusing him of "failing to engage with his African interlocutors, particularly by declining to participate in negotiations with the AU" (du Plessis et al, 2016: 2). Indeed, the relationship had deteriorated to the point where Jean Ping, then-Chairman of the African Union, stated in 2011 that ‘frankly speaking, we are not against the ICC. Ocampo's justice is what we oppose.' (British Broadcasting Corporation, 2011).

Regardless of the reasons for the African Union's hatred for Moreno-Ocampo, it is obvious that there were substantial difficulties between the ICC and the African Union from the start. Between 2012 and 2014, a series of African Union-International Criminal Court (AU-ICC) Joint Seminars were held in an attempt to overcome these challenges, the purpose of which was to bring together:

ICC experts, AU Commission staff, as well as Ambassadors and legal advisors of the Permanent Missions of the African Union Member States in Addis Ababa [in order to] facilitate dialogue and provide an opportunity for frank and open discussions between the ICC and the AU, with a view to fostering understanding of the respective mandates of the two institutions, discussing issues of mutual interest and strengthening the relationship between the two institutions (African Union, 2015b)During this series of seminars, the African Union produced a 'Decisions and Declarations' document on their relationship with the ICC on October 12, 2013, at an extraordinary session in Addis Ababa, Ethiopia, reiterating the:

AU’s concern on the politicization and misuse of indictments against African leaders by ICC as well as at the unprecedented indictments of and proceedings against the sitting President and Deputy President of Kenya in light of the recent developments in that country (African Union, 2013:1)

The African Union is particularly concerned about the two continuing investigations involving Sudanese President Omar al-Bashir and Kenyan President Uhuru Kenyatta and Deputy President William Samoei Ruto. The African Union challenged ICC prosecutions in both countries, claiming that they constituted a misuse of international jurisdiction and, in Kenya's case, a threat to "the process of addressing the conditions that led to the post-election violence"(African Union,2013: 1).

The African Union reaffirmed its support for national and internal law that grants immunity to heads of state and senior officials while in office during the 2013 extraordinary session, stating that "no charges shall be commenced or continued before any International Court or Tribunal against any serving AU Head of State or Government" (African Union, 2013: 2). At the extraordinary session, it was also requested that "any AU Member State wishing to refer a case to the ICC may inform and seek the advice of the African Union" (African Union, 2013: 3). This action replicated an earlier draft protocol from the African Union, which advocated for the expansion of African courts to cover human rights violations, including those crimes now prosecuted by the International Criminal Court (ICC) (African Union, 2012: 17). Such a potential,

according to Abbas (2013: 934), "foreshadows some problematic times for the International Criminal Court (ICC), but especially for international criminal justice in Africa."

The African Union isn't the only organization that has questioned the ICC's mandate. One of the most contentious components of the ICC's operation is the requirement to extradite and the loss of political immunity. 'The Rome Statute creates a self-initiating prosecutor, answerable to no state or institution other than the Court itself, 'the United States of America, for example, expresses grave worries about the potential for politicized decision-making in the ICC': There is insufficient protection against politicized prosecutions or other abuses without such an external check on the prosecutor' (US State Department, 2003). Unlike many members of the African Union, however, the United States has not ratified the Rome Statute: it was the ratification and subsequent refusal to extradite that has had the most significant impact on the authority of the ICC.

The African Union's Committee of African Ministers on the International Criminal Court reaffirmed its pledge in 2015 to delay or defer the case against al-Bashir, with the goal of eventually abandoning it. This was accompanied by a request to 'terminate or delay the proceedings against Kenyan Deputy President, William Samoei Ruto, until African concerns and ideas for modifications to the Rome Statute of the International Criminal Court are taken into account' (African Union, 2015c). Since the initial arrest order in 2009, al-Bashir has visited eight African countries that are signatories to the Rome Statute of the ICC: Chad, Kenya, Djibouti, Malawi, Nigeria, the Democratic Republic of the Congo, South Africa, and Uganda (Boehme, 2017: 51).

Although the African Union's anti-ICC rhetoric has been relentless, the African Union's policies have not been universally accepted. Many states are caught in the middle of the two bodies. The African Union's demand for non-compliance in the arrest of Omar al-Bashir, for example, 'catapulted the South African executive into a loyalty conflict between its obligation to the African Union and its obligation to the ICC,' according to Boehme (2017: 52). This disagreement was resolved by the Supreme Court of Appeals of South Africa, which determined that the government had violated its ICC responsibilities by failing to extradite al-Bashir during his 2015 visit. In response to this judgement, the South African government announced its resignation from the ICC in October, 2016, stating that it had "found its commitments, with respect to the peaceful resolution of conflicts, at times incompatible with the interpretation provided by the ICC" (South African Government News Agency, 2016). This decision was challenged again in South Africa's High Court, which found in 2017 that the action was 'unconstitutional and unlawful' since it was made without first seeking parliamentary consent (BBC, 2017). The South African government formally rescinded its resignation from the ICC in March, 2017 (Mail & Guardian, 2017).

The degree to which the African Union provides a single voice for African governments is a point of contention. For example, according to Keppler (2012: 5), the African Union "does not represent the spectrum of perspectives that African states have regarding the ICC." According to Keppler (2012: 7), a targeted effort by a group of African Union members who have not ratified the Rome Statute and have "actively sought to exploit unevenness in the application of international justice to present the ICC as a new form of imperialism that should be opposed" is a significant part of the pushback to the ICC in Africa. du Plessis, *et al*. (2016: 11) take a similar position, claiming that:

> the tendency by some on the AU side to paint the ICC as a tool of Western imperialism and as a neo-colonial project out to get Africa is misplaced and undermines the genuine support and commitment that almost two-thirds of the AU member states have demonstrated by ratifying the Rome Statute.

There is enough of evidence to demonstrate that the ICC has enjoyed, and continues to enjoy, widespread support in Africa. For example, the vital lessons provided by the African Union summit in July, 2010, were not uniformly embraced. Several members "actively sought a significantly more favorable language that eliminated the demand for non-cooperation and criticism of the prosecutor's actions," according to the report (Keppler, 2012: 5). A section that called for sanctions against states that continued to collaborate with the ICC was not included, despite the fact that this declaration was eventually incorporated. Following the issuance of the proclamation, some member states, including Botswana and South Africa, publicly distanced themselves from the ICC's condemnation (although as the above shows, that support was relatively short-lived from the South African government).

Following South Africa's proposed withdrawal in 2016, a number of African Union members publicly backed the ICC and its work in Africa. Nigeria, the Democratic Republic of the Congo, Côte d'Ivoire, Botswana, Tunisia, Ghana, Mali, Burkina Faso, Tanzania, Lesotho, and Uganda were among them (Human Rights Watch, 2016a).

Many civil society organizations and organizations have ‘repeatedly collaborated on letters, assessments, and meetings with officials of African ICC states parties to underline the necessity for robust African government support for the ICC,' according to the ICC (Keppler, 2012: 19). In a 2016 open letter to African Union members, 200 civil society organizations from across the continent wrote to governments that are members of both the African Union and the ICC. The open letter invited these countries to openly declare their support for the court and to become more involved in ICC activities in Africa and beyond (Human Rights Watch, 2016b).

The International Criminal Court and Transitional States

Another aspect of the ICC's operation in Africa that has been questioned is its work in countries that are transitioning out of long periods of violence. As they attempt to reconstruct political and social systems while overcoming the psychological and cultural effects of violence, these transitional regimes frequently encounter enormous hurdles.

There has been an overemphasis on the ICC as a method to securing justice in the face of significant human rights violations, according to authors like Okafor and Ngwaba (2015). This overemphasis is attributable, at least in part, to a 'ICC-centric' paradigm in international methods, which "consciously or unconsciously favours the use of the ICC far more vigorously in Africa than has ever been done on any other continent" (Okafor and Ngwaba, 2015: 92). They contend that such a response to grave and historic atrocities ignores the requirements of cultures shifting away from violence. They have four main criticisms as follows:

First, Okafor and Ngwaba (2015) raise concerns about the long-term consequences of an international jurisdictional approach that circumvents a state's local legal system. They highlight the:

> possible negative consequences of the significant displacement or circumvention of local criminal justice institutions that occurs with the utilization of international criminal justice in situations where past crimes fall within the categories of genocide, crimes against humanity and war crimes (Okafor and Ngwaba, 2015: 96)

Similar criticisms were leveled about the ICC's forerunners. Barria and Roper (2005), for example, evaluate the effectiveness of the international criminal tribunals for the former Yugoslavia and Rwanda, focusing on their ability to sustain peace, give justice, and work toward national reconciliation. Indeed, they claim that some of the shortcomings of the latter two tribunals prompted the establishment of the ICC.

Chief Charles Achaleke Taku, a Lead Counsel for the International Criminal Tribunal for Rwanda, the Special Court for Sierra Leone, and the ICC, agrees that the ICC's ability to

produce longer-term good outcomes in Africa is questioned. He claims that the Court's approach to Africa may be "destabilizing" and "insensitive to other avenues established by the African Union to seek African solutions to African problems" (Taku, 2014). Taku (2014) believes that the ICC must be mindful to the presence of other conflict management and conflict resolution actors in the field in Africa if it is to be effective in giving longer-term benefits to transitional nations and developing wider support with organizations like the African Union. Taku makes his case by citing the truth and reconciliation procedures that have played an important role in Africa's transitional situations for many years. These were perhaps most effective in Sierra Leone, but they also played important roles in post-apartheid South Africa and the Rwandan Gacaca community court system.

Second, Okafor and Ngwaba (2015) point out the dangers of politicized justice administered by international bodies. They claim that the international community's approach to obtaining justice is inconsistent, particularly in post-conflict states. To some extent, this is understandable given the disparities in the contexts in which conflicts arise and end, but Okafor and Ngwaba (2015: 97) wonder if "a version of transitional justice tends to be despatched to weaker or less favoured states (many of which are in Africa), as opposed to their stronger or more favoured counterparts (most of which are not African)?" Many of the allegations leveled at the ICC by members of the African Union are reflected in claims of a politicized and uneven approach. Boehme (2017: 52) argues that, in line with many member states such as South Africa, the African Union has 'a preference for regional solutions to regional conflicts, for quiet over antagonistic diplomacy toward autocratic regimes and for an anti-imperialist world order in which the global south enjoys equal status to the global north'.

Third, Okafor and Ngwaba (2015) criticize an approach followed by the international community in which certain combatants or groups are granted impunity in exchange for ceasing to fight. They use the DRC as an example, where around 330,000 fighters were granted impunity in order to hasten the end of the conflict (Okafor and Ngwaba, 2015). While this is a realistic strategy that considers the difficulties of managing a transition from conflict to peace, Okafor and Ngwaba (2015: 98) suggest that it is unlikely to 'have a deterrent effect against such crimes in the future.'

Although it is true that the international community may negotiate peace agreements that include some form of immunity, it is also worth noting that the ICC's first case was in the Democratic Republic of the Congo, where it was investigating "alleged war crimes and crimes against humanity committed primarily in eastern DRC, in the Ituri region, and the North and South Kivu Provinces, [committed] since 1st July, 2002." (ICC, 2017b). Lubanga Dyilo, who was found guilty of enlisting and using child soldiers and sentenced to 14 years in 2012, and Germain Katanga, who was found guilty of one count of a crime against humanity (murder) and four counts of war crimes (murder, attacking a civilian population, destruction of property, and pillaging) and sentenced to 20 years in 2013. (ICC, 2017b). Other cases in the DRC include the ongoing trial of Bosco Ntaganda, alleged deputy chief of the FPLC, charged with five counts of crimes against humanity and 13 counts of war crimes; the acquittal of Ngudjolo Chui of charges of war crimes and crimes against humanity; and the outstanding arrest warrant for Sylvestre Mudacumura on nine counts of war crimes (ICC, 2017b).

In response, Abbas (2013: 946) argues that the ICC should play a role of providing a path to justice precisely because of the instability in transitional or conflicting governments. It is frequently naive to believe that those "protected by the use of raw political muscle" can be held accountable by national political institutions:

> If there is any serious lesson to be learned from the cat-and-mouse game of the Ugandan regime and the LRA before the referral of the case to the ICC, it is precisely that domestic justice may not be suitable

> where potential culprits have as much or even more fire power than the state, or where the government is itself morally compromised (Abbas, 2013: 946)

Finally, Okafor and Ngwaba (2015) suggest that it is difficult to implement effective justice in cases when violence is ongoing, a fragile post-conflict state is still influenced by an incumbent or outgoing regime, or a recently militarized group retains some power and control. In these conditions, "international criminal justice-laden and ICC-heavy policies commonly implemented in recent years on the African continent" (Okafor and Ngwaba, 2015: 99) may assist to consolidate rather than challenge support for persons accused of egregious human rights violations. This might, at least in part, be a driver for some of the anti-ICC sentiment that Keppler (2012) identifies as being present in parts of the African Union.

Although the ICC's role in transitional states has been criticized, this does not negate the merits of this form of international criminal justice strategy. An increasing body of data suggests that the ICC's impact extends beyond official prosecutions. Bassiouni and Hansen (2014), for example, claim that the ICC "has the power to influence behaviors and outcomes." Similarly, Hyeran and Simmons (2016: 444) portray the ICC's work as more nuanced than its prosecutorial record, identifying "multiple mechanisms – legal and social, international and domestic – associated with the ICC's authority that can potentially deter law violation in countries prone to civil violence." In particular, they identify two potential forms of mutually reinforcing deterrents to which the ICC contributes: prosecution deterrent, both from its own Investigatory powers and its wider impact on domestic laws, and social deterrence from the mobilization of the international community and domestic civil society (Hyeran and Simmons, 2016: 469).

Broache (2016) agrees that interpretations of the ICC's influence should be cautious, saying that the impact of intervention varies based on a variety of factors, including the nature of the conflict at the time of involvement. He shows 'variation in the effects of prosecutions throughout phases of the legal process and other important variables such as belligerent groupings, conflict circumstances, and time' using a statistical analysis of ICC action during the DRC conflict (Broache, 2016: 408). Although the report emphasizes that it is based on a single case study area, it does show that the ICC's participation in Africa is neither entirely positive nor entirely bad.

Conclusion

The Future of the International Criminal Court in Africa

Some, such as Abbas (2013: 946), contend that the ICC's relationship with the African Union was "a nightmare waiting to happen." This is especially clear in the case of al-Bashir, where Boehme (2017: 69) claims that the African Union was successful in establishing a "non-cooperation standard" in the exercise of an ICC warrant. This does not, however, imply that the relationship is irreversible or that the ICC cannot continue to function productively in Africa. Many analysts, such as Imoedemhe (2015: 74), feel that the relationship can still be salvaged and improved for the mutual advantage of both institutions in order to achieve the goal of peace and security.

The empowerment of the African court to try those crimes associated with the ICC is one way the ICC and African Union might be able to develop a more positive relationship, which is somewhat counterintuitive. In support of this, du Plessis, et al. (2016: 12) believe that "there could be a genuine function for the African Court, given the correct political and financial support," especially if the court collaborates closely with the International Criminal Court. Greater discussion on what constitutes the principle of complementarity and how it is applied in practice could be one way to negotiate this. Complementarity can be a notion via which the ICC and the African Union come to a shared understanding, according to du Plessis et al. (2016: 7), and thus:

> Rather than perceiving the ICC as an instrument of global or universal (in)justice disrespectful of particularly African states' sovereignty, the very premise of complementarity allows African states to demand that the ICC defers to their competence and right to investigate international crimes.

The ICC has a difficult job ahead of it, dealing not just with cases that arise after violence, but also with instances that arise during continuous war. These wars are complex socio-political events that often involve conflicting domestic, regional, and international actors. It is not the ICC's job to prevent or resolve such conflicts.

While there is some validity to charges that the ICC favours African countries, this does not entail that the ICC should "stop investigating and prosecuting crimes in Africa" and instead "probe and prosecute crimes abroad" (Bassiouni and Hansen, 2014). The significance of the ICC's work is not diminished by an overemphasis on African cases, whether perceived or genuine. In the African setting, however, the ICC's mandate is tarnished. This is due, in part, to a tense relationship between the ICC and the African Union, and, in part, to persistent perceptions of a disproportionate concentration on Africa, and also, in part to concerns about the viability of using an international justice strategy in transitional situations. The ICC will continue to encounter enormous hurdles in advancing its work in Africa as long as these problems remain unresolved.

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A History of Actors Among Yyan Bindiga In Kano Emirate, 1957-2004

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Abstract
The history of 'Yan bindiga dates back to the period of Sarkin Kano Muhammadu Kutumbi (1584-1618) when the institution of Dogarai force was established for the first time in Kano. During this period 'Yan bindiga was part of the Dogarai force until the reign of Sarkin Kano Aliyu Babba ((1894-1903) when the 'Yan bindiga force was instituitionalized and made an entity separate from the Dogarai. The earlier responsibilities of the 'Yan bindiga were providing defence for the Sarki as well as safeguarding the territorial integrity of the Kano kingdom. The 'Yan bindiga continued to play these roles up to the period when Kano emirate was subjugated and taken over by the British in 1903. This conquest by the British marked the end of wars in all the territories under British control, Kano being one of theml. Henceforth, the responsibilities of the 'Yan bindiga changed to mere ceremonial activities. The 'Yan bindiga force, like all other institutions, had its administrative structure with Maitafari as its overrole head and other subordinate tittle holders that assisted the Maitafari in running the affairs of the 'Yan bindiga. However, the history of 'Yan bindiga force cannot be complete without referring to the contributions of some prominent 'Yan bindiga whose efforts had transformed and shaped the history of the force. Among such important actors were Alhaji Bello (who was to later become Mitafari, the learder of 'Yan bindiga), Alhaji Garba (who had equally served as Maitafari of the 'Yan bindiga), Hussaini Bello (who held various positions in the 'Yan bindiga force before his eventual emergence as Maitafari),'Yar Yaya (the first woman 'Yar bindiga), and lastly Mallam Mustapha Sani.
Keywords: Kano Emirate, 'Yan Bindiga, Actors, precolonial.

Introduction

This work briefly discusses the histories of some prominent 'Yan bindiga who devoted much of their times for the development of the'Yan bindiga force. Although there have been many of such important personalities whose efforts saw the eventual transformation of the 'Yan bindiga force, however, for the purpose of this research few of them have been selected for discussion. The essence here is to trace their individual roles and contributions towards the numerous successes of the force.

Maitafari Bello

With the completion of the conquest of Kano on the 3rd of February, 1903, a sort of taxation for the colony of Kano was introduced. This taxation was meant to be used in

the administration of the colony of Kano which was already under colonial control. However, the newly introduced system of taxation was not objected by the people as they already had a particular system of taxation in place. [1]

In 1905, emir Abbas commenced a tax breaking tour (known as Fasa Haraji) to numerous villages and Districts of Kano to announce the amount of taxes each of the administrative units would collect. Coincidently, the village head of Baguda, who happened to be the father of Bello (the later Maitafari), and the first holder of the title of Maitafari, could not raise the required amount of tax demanded on his people. Therefore, he had only two alternatives left for him to escape the wrath of the emir, which were either to sell up his farmlands or any valuable property in his possession in order to pay for the tax of his people or else he voluntarily go on exile, for the emir would not let him go scot-free. The usual practice was that the ruler that failed to raise the amount of tax required on his people as well as the tax defaulters would be subjected to some sort of embarrassing punishments meant to serve as deterrence for everyone. The village head (Dagaci) of Baguda (a village in Kano) exiled himself to a remote village in Kaduna State called Burga. He took with him one of his wives (the step mother of Maitafari Bello) along with her only child, leaving behind his other wife and her son Bello (the first Maitafari). When the tax collection agents from emir Abbas arrived the village of Baguda and discovered that the village head had ran away, they had no option but to take with them his remaining wife and son to the emir as evidence. [2]

After narrating the incident and introducing the family of the runaway dagaci to the emir, a woman from the household of Sallama (senior slave title in Kano) called Aminatu expressed interest in the young Bello and therefore requested the emir to allow her take Bello to her family and raise him, and the emir granted the request immediately. In those days 'Yan bindiga were under the direct control of Sallama and all the activities of 'Yan bindiga were planned and directed from the Sallama's office. Having been raised in the Sallama's household, the young Bello was able to learn a lot of things about bindigar baushe (the hand gun used by 'Yan bindiga) and the activities of 'Yan bindiga as well. Bello was said to have possessed various skills on how best to operate bindigar baushe even better than his playmate, Garba, the son of Aminatu, who was born and brought in the same house. [3] His upbringing in the Sallama's household was an opportunity for him as it prepared him to later become a prominent Dan bindiga and a one-time leader of the 'Yan bindiga force.

After the demise of Sarkin Kano, Abbas, in 1919, his brother, Usman Dan Tsoho, succeeded to the throne until his death in 1926, paving way for Chiroma Abdullahi Bayero to take over the emirship of Kano. [4] For all this while, Bello was busy learning more about the modus operandi. At times he followed them to official functions. Thus, Bello began to take part in the activities of the 'Yan bindiga and this had prepared him well for the task. With the enthronement of Sarkin Kano Abdullahi Bayero, to the throne (1926-1953), the young Bello had become a fully-fledged Dan bindiga. [5] After the death of Sarki Abdullahi Bayero in 1953, his son, Muhammadu Sanusi, became the next emir (1953-1963). [6] For being an exceptionally intelligent Dan bindiga, Sarki Sanusi was said to have admired and liked him, and this placed him at advantage over his counterparts. In the year 1957, Sarki Sanusi crowned Bello as the leader and Maitafari of 'Yan bindiga. A source has confirmed that this was the first time the title of Maitafari was used to address the leader of the 'Yan bindiga, replacing the old title of 'Wakilin Sallama'. [7]

Maitafari Bello had done a great job to transform the 'Yan bindiga and make it an efficient force more efficient. He created more other subordinate titles and conferred them for the first time on dedicated members of the 'Yan bindiga force. These earlier appointees were considered as pioneer title holders in the 'Yan bindiga force. Portfolios were assigned to these newly established offices. Part of the 'Yan bindiga was a group of band known as 'Yan kida, a subsection that existed right before the separation of 'Yan

bindiga from the Dogarai force. Every Dan bindiga could also play the role of 'Yan kida, especially before 1957. It was not until in 1957 that Maitafari Bello selected some members of the 'Yan bindiga and made them permanent band of the 'Yan bindiga. Maitafari Bello spent exactly twenty nine years as Maitafari and finally died in 1986, leaving behind some legacies. Among the popular 'Yan bindiga during the period of Maitafari Bello were; Galadima Danguru, Alu Dan Inna, Muhammadu Biri and Ibiya. [8]

Maitafari Garba (1986-1988)

The next leader of 'Yan bindiga after the period of Bello was Maitafari Garba. He was a brother to Maitafari Bello. Just like Bello, Maitafari Garba also knew much about the responsibilities of 'Yan bindiga since he was brough up in the household of Sallama (Basallame). Prior to this period, Maitafari Garba served as Wakilin Maitafari throughout the period of Maitafari Bello.

After the death of Bello, the title was said to have been left vacant for twenty days, as there was contention over who was to succeed the latter. Wakili Mato who served as Wazirin Maitafari Bello contested for the position while the incumbent emir of Kano (Ado Bayero) personally wanted Husseini Bello, son of the deceased Maitafari to succeed to the office. However, considering the young age of Husseini Bello, the emir was persuaded to instead appoint the more elderly Alhaji Garba. Meanwhile, the age and experience of Maitafari Garba who was born in the household of Sallama and having previously served as Galadiman Maitafari were the common criteria considered in his appointment. [9]

Maitafari Garba had shortlived, as he spent only two years as Maitafari. During his period, Maitafari Garba had not effected any tangible change to the 'Yan bindiga force, rather, he was only able to consolidate himself in power, apart from the appointment of his nephew Husseini Bello, to the office of Wakilin Maitafari. He also created more other titles, although not yet ascertained. The popular 'Yan bindiga during this time were Mustapha Sani and 'Yar bindiga 'Yar Yaya. [10]

Maitafari Husseini Bello

Until his appointment as Maitafari by Sarkin Kano Ado Bayero in the year 1988, Husseini Bello served as Wakilin Maitafari throughout the period of Maitafari Garba (1986-1988). The experiences he acquired during this period had enabled him to be able to run the affairs of the 'Yan bindiga. [11] It is however worthy of note at this juncture that Maitafari Husseini Bello was the eldest surviving son of Maitafari Bello and also a nephew to Maitafari Garba. By all standards, Maitafari Hussieni Bello deserved the appointment, as his father had held the title and he also previously served as Wakilin Maitafari during the period of his uncle, Maitafari Garba.[12]

Husseini Bello had done well in an effort to transform the 'Yan bindiga force which earned him much respect and was considered as the greatest of all the holders of the title of Maitajfari. He created more titles and conferred them on the loyal 'Yan bindiga. He also made membership of the 'Yan bindiga force open to all, irrespective of age, sex or social status. Before this time, the membership was restricted to some extent where only people of servile origin were considered. Maitafari Husseini Bello reserved some titles in the 'Yan bindiga force for members of the families of either incumbent or previous Maitafaris. He also made it a condition for every prospective member of the force to satisfy the following requirements, among others; attainment of maturity age, if he could only secure the consent of parents or custodians, as the case may be, must be Hausa speaking or other related assimilated ethnic groups, must preferably be from Kano or other neighboring states. [13]

'Yar Yaya; the first woman 'Yar Bindiga

"Yar Yaya was the first woman to have joined the 'Yan bindiga force. Her membership began in 1975 during the period of Maitafari Bello. Her father was said to be a member of the Dogarai force long before this period, although he died after serving for a short period. 'Yar Yaya was a second daughter to her father who closely followed his footsteps. She was a member of the 'Yan bindiga band ('Yan kida) and was lucky to be one of the most popular 'Yan kida, probably because of her gender. She was good in the use of Kuge, a role that allowed her the opportunity to participate at the 1977 Kaduna durbar which was organized for all the northern traditional rulers. [14] The durbar was organized in celebration of 1977 Festac organized by the Federal government of Nigeria. [15] It was a great art and cultural assembly of Africans and African-Americans that was held for almost a month in Nigeria, specifically from the 15th January until the 12th February, 1977.[16] A similar event was also carried out by the Nigerian traditional rulers in their respective Emirates during this period.

'Yar bindiga 'Yar Yaya used to wear a completely red women wrapper with green stripes on it, red top and a green veil. Her way of dressing was typical of the 'Yan bindiga. She used to attend most of the palace activities, including royal weddings. 'Yar Yaya survived to the period of Maitafari Husseini Bello and served with vigor and on a full time basis. During this period, she was one of the oldest 'Yan bindiga in Kano. Her video clips used to be displayed on the State television service, CTV. [17]

Dan Bindiga Mustapha Sani

He was one of the few 'Yan bindiga that served under two different Maitafaris, He started his carrier right in the period of Maitafari Bello, particularly in 1979, and surviving to the period of Maitafari Husseini Bello. He served as a gun handler and was a very popular sharp-shooter. He was a full-time Dan bindiga throughout his period of membership. Mustapha Sani was also one of the most popular and experienced 'Yan bindiga whose observations and suggestions assisted Maitafari Husseini Bello in transforming the 'Yan bindiga force. The latter participated at all the durbars that were organized by Kano Emirate in 1979.[18] He also took part at the wedding ceremony of Sarkin Kano, Ado Bayero, when he married his last wife. Not only that, he also took part at most of the wedding events for the children of Ado Bayero.

In the early 1990s, he officially attended and participated in one of the durbar events called Sallar Gani hosted by the Hadejia Emirate. Sallar gani was an annual ceremony or durbar traditionally organised by the Hadejia, Gumel and Daura Emirates in celebration of the birthday of holy Prophet Muhammad (PBUH). During one of the Sallar gani in Hadejia, which was attended by most of the emirates in northern Nigeria, in its attempt to make the event colorful and showcase the rich cultural heritage of Kano, the 'Yan bindiga, among whom was Mustapha Sani, performed spectacularly and performed attractive plays. Their performance was considered better than those of the other Emirates that participated.

Again, Mustapha Sani was always in the entourage of 'Yan bindiga during conveyance of Ado Bayero's childrens to their matrimonial homes. Among such bridal conveyance attended by Mustapha Sani was during the wedding of one Bello Adamu, the former Commissioner of Commerce in Kano during the government of Muhammadu Abubakar Rimi (1979-1983) who married one of the daughters of emir Ado Bayero. Mustapha Sani also attended the turbaning ceremony of Jekaraden Kazaure in the early 1990s. He attended all the events organized in celebration of the coronation. [19]

In conclusion, based on the foregone discussion, it would be discerned that this article has only focused on the history and contributions of some prominent 'Yan bindiga in Kano Emirate. Although there have been many other prominent 'Yan bindiga who also deserved discussion for their contributions to the development of the 'Yan bindiga force

and Kano as a whole, however, only few of them were selected for the purpose of this article.

It is made clear in the article that Maitafari Bello was the first leader to have started building the formal structure of the force thereby laying a concrete foundation which paved way all for the later developments. The Period of Maitafari Garba was considered the stagnation period of the 'Yan bindiga force, as there was no any tangible development recorded. However, when Maitafari Husseini Bello came in, he continued from where his father had stopped and eventually took the force to a greater height. This was the main reason most people regarded Maitafari Husseini Bello as the greatest of all the holders of the title of Maitafari.

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The Role of Civil Society Organizations (CSOs) and International Non-Governmental Organizations (INGOs) in Peacebuilding: The Nigerian Experience

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Abstract
Peacebuilding is a critical process, for countries recovering from conflict, encompassing a range of activities aimed at addressing underlying causes of violence and fostering sustainable peace. In Nigeria, a country plagued by ethno-religious tensions and systemic conflicts, the role played by Civil Society Organizations (CSOs) and International Non-Governmental Organizations (INGOs) in peacebuilding has become increasingly significant. This paper presents an analysis of the Nigerian experience, exploring the specific functions undertaken by CSOs and INGOs in promoting peace, reconciliation, and conflict transformation within the country. The study utilizes a comprehensive review of existing literature, drawing upon empirical evidence, reports, and scholarly articles to underscore the multifaceted contributions of CSOs and INGOs in Nigerian peacebuilding efforts. Three key roles and activities are identified: advocacy and policy formulation, community-based interventions, and peace education and capacity building. The findings highlight the essential role of CSOs and INGOs in creating an enabling environment for peacebuilding in Nigeria. However, challenges persist, including limited funding, government restrictions, and inherent risks associated with operating in conflict-prone areas. Thus, collaboration between CSOs, INGOs, and the Nigerian government is crucial for maximizing the impact of peacebuilding initiatives. In conclusion, this study emphasizes the invaluable contributions of CSOs and INGOs in peacebuilding within the Nigerian context. By employing advocacy, community-based interventions, and peace education, these organizations play a pivotal role in fostering social cohesion, countering violence, and promoting sustainable peace. Understanding and appreciating the diverse roles of CSOs and INGOs in peacebuilding can inform policymakers and practitioners seeking effective strategies for sustainable peace in Nigeria and similar contexts.
Keywords: Civil Society Organizations, International Non-Governmental Organizations, Conflict, Peacebuilding.

Introduction

International or Local Non-Governmental Organizations (INGOs) and Civil Society Organizations (CSOs), whether local or international, have an important place in the development of human society given that their roles and place as important non-state actors cannot be downplayed (Longhofer, Schofer, Miric, and Frank 2016). Many studies have identified the roles of INGOs, NGOs, and CSOs in it relation to critical areas of human endeavour which include, amongst others, intervention in the management and

resolution of disputes be they communal, intra or inter. They also contribute in the provision of relief materials and other humanitarian aid to needy states or societies. They also engage in raising awareness to other critical areas of human societal development such as combating pandemics and epidemics, addressing other health challenges such as treatment of malaria, provision of clean water and other critical issues stalling human progress (Brown, Khagram, Moore and Frumkin 2000; Walton, Davies, Thrandardottir and Keating, 2016; Thrandardottir and Keating, 2018). In addition to the above, INGOs are also said to have that special importance and contribution to peacebuilding given the fact that most often, they operate and are driven by community-based engagements which gives them the competitive edge and advantage of understanding some of the societal and cultural dynamics and potential triggers to conflict and instability in the society this makes it easy for them to integrate with critical stakeholders in the community such as community leaders, traditional leaders, various religious, women and youth groups in carrying actions and activities that will contribute to the consolidation and sustainability of peace and stability in the society (Boyer, Kolpakov and Schmitz, 2019).

Contextualizing or relating the contribution of INGOs to the consolidation of peace, stability and their sustainability in conflict prone states cannot be overemphasized given the fact that most of these countries affected by conflicts face several challenges as it relates to social cohesion, peaceful coexistence, reconstruction, rehabilitation and reintegrating the various conflicting actors into living and coexisting peacefully. To address these challenges, INGOs and other critical non-state actors play very crucial role to ensure that durable and sustainable peace is achieved.

Nigeria is not insulated by conflict and other threats to peace, security and development of the country. This is because the country, since independence, has witnessed various types of conflicts and insecurity. These include the over 3years Civil War from 1967-70, various inter-communal, interreligious and politically motivated violence across the country and, lately, with the presence and activities of the violent insurgent terror group – Boko Haram, violent secessionist agitations in the southern part of the country. The Nigerian government is said to be experiencing a complex and multi-pronged existential security threat to the country's peace, stability and development (Obiakor, 2016; Dorff, Gallop and Minhas, 2020).

From the foregoing informed perspective, this article examines the significant and salient contributions of INGOs in the promotion of peace building in Nigeria as an area of inquiry. It adopts the qualitative method leaning weight on both primary and secondary source materials in its analysis. In tune with its objective, this article raises the following fundamental questions worthy of interrogation: What is the role of INGOs in peace building in Nigeria? What are the challenges confronting them and how can they be surmounted? The article is divided into four sections. While section one handles the introduction, section two proffers explanation of conceptual as well as clarification of operational terms used. The third section focuses on the role and significant contributions of INGOs to peace building in Nigeria. The fourth section assesses some of the challenges facing INGOs in their contributions to peace building. The article concludes by proffering suggestions and recommendations towards a better and effective performance by INGOs in their peace building mission.

Concept of Theoretical Insights: Conflict and Peacebuilding

Conflict:

The term conflict is said to be a highly contested concept given that there is no universally acceptable and agreeable definition as to what the term precisely means (Chomsky 2015). However, several extant studies on peace and conflict research seem to be in agreement to the fact that conflict involves a state or condition of disagreement

between and among individuals, groups and states which could either be violent or non-violent (Himes, 2008; Demmers, 2016; Tayia, 2019). Most conflicts are said to arise as a result of clash in values, interests and incompatible goals that are not effectively managed or handled by the parties involved (Brown and Stewart 2015).

Depending on its nature and context, conflict an aspect of human society given the fact that as society grows and human interactions take place, there is bound to be heightened tension and clashes of some of these deals which ultimately result to conflictual situation which could probably lead to verbal insults, physical altercations, violent and armed confrontations. It is also important to note that conflict situations could also result to bodily harm, destruction of lives, properties, displacement of persons and division of societies along various sectional, religious, ethnic, or tribal lines (Brück, Justino, Verwimp, Avdeenko and Tedesco 2016). Therefore, effective strategy to manage these conflict situations relies on the commitment of all parties to end it, effective communication, forgiveness, restitution and transitional justice, compromise, conciliation and negotiation by the parties involved in the conflict.

The concept of non-governmental organizations (INGOs)

INGOs etymologically is a concept used to describe International Non-Governmental Organizations that are non-partisan and independent of any form of governmental control or influence that operate globally with the mandate and responsibility towards addressing socio-economic, political and humanitarian issues affecting societies (Carapico 2000). INGOs, by their nature and object, are expected to be non-partisan, neutral, impartial, fair and not influenced by the government or other powerful individuals (Muller 2016). Their work normally focuses on issues around conflict management, humanitarian aid and development, advocacy, peacebuilding and ensuring the protection of rights of civilians against all forms of harm (physical, emotional, psychological, economic, political, etc).

As an organizations established not for profit making, INGOs rely on support and funding from donations from charities, and grants in order to enable them facilitate and execute their mandate (Lewis, Kanji, and Themudo 2020). Their work also entails working and collaborating with other stakeholders such as community leaders, governments, traditional authorities, women and youth groups and other faith-based organizations. Examples of such INGOs include Oxfam, Human Rights Watch, Amnesty International, Christian Aid, etc.

The concept of Peacebuilding:

In terms of definition, Peacebuilding is an important aspect of conflict resolution and management given the fact that it entails the various strategic steps and processes designed by relevant stakeholders which include both states and non-state actors towards ensuring an effective mechanism towards preventing managing, resolving and ending conflict in the society (Barnett, Kim, O'donnell and Sitea 2007). As its features or characteristics, peacebuilding seeks for the entrenchment of effective pathways towards sustainable peace, consolidation of peace, and transitional justice (Debiel and Rinck, 2016; Cremin, Echavarría and Kester 2018).

Peace building also seeks to critically assess and analyse the drivers and potential triggers and causes of conflicts such as inequality, political and economic alienation, corruption, bad governance, injustice, etc. Peacebuilding also seeks to ensure the setting up of efficient mechanisms for resilience building, cross-cultural dialogue and engagements between conflicting parties through cooperation, negotiation, mediation, reconciliation, reintegration and reconstruction of some of these broken walls of mistrusts (Nolte-Laird and Nolte-Laird 2022).

Effective peacebuilding, it requires the commitment and efforts of all relevant stakeholders and actors involved in the peace process for it to work and meet the desired objective or goal (Cleven 2020).

CSOs, INGOs and Peacebuilding: Theoretical Insights

There are a number of different theories and frameworks that can be used to understand the role of Civil Society Organizations (CSOs) and international Non-Governmental organizations (INGOs) in peacebuilding efforts. Some of the most important of these include:

The Advocacy and Mobilization Theory: The theory suggests that CSOs can play a critical role in advocating for peace and mobilizing communities towards peaceful behavior (Jantzi and Jantzi 2009; Paffenholz 2015). This might involve working to raise awareness about conflict-related issues, such as human rights violations, and encouraging peaceful dialogue and cooperation.

Dialogue and Conciliation: This theory emphasizes the importance of dialogue and conciliation in peacebuilding efforts (Ruano 2006; Staub 2006). CSOs may facilitate dialogue between different groups by providing neutral platforms for discussion or by training individuals in skills such as communication and conflict resolution (Daly and Sarkin 2011).

The Capacity Building and Empowerment theory: Proponents of this theory focus on the importance of building the capacity of individuals, organizations, and communities to engage in effective peacebuilding efforts (Donais 2009; Autesserre 2014). This might involve providing training and resources to CSOs themselves, as well as working to empower local communities to take action in support of peace (Paffenholz 2018).

The Structural Transformation theory: This theory emphasizes the importance of structural transformation for achieving sustainable peace (Dayton and Kriesberg 2009; McCandless, Abitbol and Donais 2015; Okoi 2020). This might involve advocating for changes to political, social, and economic structures that are seen as contributing to conflict, and working to build more inclusive and equitable systems.

The forging theories suggest that CSOs can play a critical role in supporting peacebuilding efforts at various levels, from grassroots community engagement to large-scale structural change. By working to raise awareness, foster dialogue, build capacity, and advocate for structural transformation, CSOs can help to create the conditions for lasting peace and stability.

The Role of INGOs/CSOs in Peacebuilding in Nigeria

The important role and contribution of INGOs in peacebuilding cannot be downplayed or taken for granted. This is largely due to the fact that these are organizations that are independent, non-partisan, neutral and not in any way influenced by the government or other forces in discharging their duties and mandate of ensuring a developmentally progressive world where conflicts are effectively managed and resolved (Olufemi and Adewale 2012). Given the fact that conflict is part of human societal progression, individuals, communities and states are bound to clash along religious, ethnic, cultural, economic, political lines and interests, in which if these interests are not effectively managed, the tendency for it to snowball into conflict is inherent.

Nigeria, as a state, is also not insulated from conflicts given that since the country's independence in 1960, it had, witnessed several conflicts which most often threatens the survival of the Nigerian state as a sovereign entity (Ewetan and Urhie 2014; Omede. and Omede 2015). Today, the country is said to be grappling with various conflicts ranging from inter-ethnic and communal clashes, secessionist agitations in the south, and over a decade long insurgency due to the presence and attacks carried out by Boko Haram with over 350,000 recorded deaths and the displacement of over 3million people in the northeast region since the insurgency began in 2009 (Reuters 2021).

INGOs have carried out several initiatives towards managing, resolving and ending the conflicts in Nigeria. The initiatives are geared towards ensuring that the conflicts are not only addressed but a long lasting, durable and sustainable peace is achieved in Nigeria. The following are some of the initiatives undertaken by INGOs towards effective peacebuilding in Nigeria.

Conflict Resolution and Mediation

Increasingly, it is said that INGOs contribute significantly towards putting an end to conflicts and insecurity in Nigeria by facilitating and brokering dialogues and mediatory engagements by conflict actors and by working together to ensure that whatever issues or grievance they have are resolved (Adegbami 2020). For example, the Catholic Relief Services and Mercy Corps has engaged in various conciliatory and mediatory efforts towards ending the Farmer-Herder conflict prevalent in the Middle Belt region, particularly around Benue and Plateau States (Ocha 2021). The Nigerian government has also seen the intervention by other INGOs such as Amnesty International and United States Agency for International Development (USAID) towards addressing the over a decade sustained attacks carried out by the Boko Haram insurgent group through effective mediation and negotiation between all parties (Uduji, Okolo- Obasi, and Asongu 2021).

Humanitarian Aid or Assistance

As one of their core mandate and responsibility, INGOs seek to ensure that societies ravaged or affected by conflicts, insecurity and other natural disasters are given the needed humanitarian aid through the provision of food, clothing, shelter, medial equipment, medicine and other humanitarian reliefs. The conflict in the northeast Nigeria has created a serious humanitarian disaster where extant studies have indicated that the conflict today has led to over 350,000 recorded deaths, and the displacement of over 3 million people across the NE region (see Reuters News, 2021).

With the huge humanitarian crises in the north-eastern part of Nigeria, the government alone does not have the resources to be able to provide some of these humanitarian relief services. Increasingly, the northeast region, since the beginning of the conflict has seen an increased presence and activities of the INGOs that are on daily basis providing humanitarian support and aid to victims of the Boko Haram conflict (Olanrewaju, Olanrewaju, Omotoso, Alabi, Amoo, Loromeke and Ajayi 2019). Organizations like Red Cross, Doctors without borders provide aid and support to victims of conflict, including food, shelter, and medical assistance (Adekola and Bamiloye 2022).

Advocacy Engagements

As part of their mandate, INGOs also engage in raising awareness and enlightening the people on issues around the drivers and triggers to the conflict (Ngeh 2013). They are also responsible in raising awareness to the people to embrace activities and programs that will lead to the promotion of peace and harmonious coexistence, collaborate with state governments and other non-state actors to engage and initiate policies that seek to promote peace, unity and strengthen security in the society (Denedo, Thomson and Yonekura 2017). For example, INGOS such as USAID, Oxfam, International Alert, Catholic Relief Services, and GIZs have engaged in various advocacy campaigns to the people on some of the issues related to the Boko Haram conflict, collaborating with local and community leaders to embark on activities that will promote peace, solidarity and peaceful coexistence.

Some of the activities involved collaboration and engagements with faith-based groups, community leaders, women and youth groups on the need for young people not to be exposed to violent extremist and radical ideological views (Denedo, Thomson, and

Yonekura 2019). Other advocacy campaigns carried out by these INGOs were centred around the organization of peace concerts, peace drama, comedy and dance by locals on the danger of conflict and the need for all and sundry to embrace peace and progressive social cohesion and coexistence (Njoku 2020).

INGOs also have continued to raise awareness to members of the public whenever the government is seeking to initiate an unfriendly policy that will seek to the distortion of peace, alienation and seclusion of certain groups or communities in the society. For example, Amnesty International and Human Rights through their reports have continued to educate and raise awareness on some of the human rights abuses committed by state officials, especially the Nigerian Army deployed to restore peace and end the insurgency in the north east. The reports have contributed significantly in checkmating the excesses of the actors and the government not to engage in any action that totally contravenes acceptable global practice of civilian protection (Charman 2018; Njoku 2020).

Enhanced Capacity Building

Strengthening and enhancing the operational capacity of institutions to discharge their responsibility and mandate is one significant contribution and task by INGOs to peacebuilding in Nigeria and other conflict prone regions. They do that through organizing and providing effective capacity building trainings and workshops to other relevant stakeholders and community leaders towards the promotion of peace, social coexistence, conflict management and peacebuilding (Favour and Folarin 2021). The engagements and collaborations between the INGOs with local NGOs, CSOs and other community leaders and stakeholders are expected to be for more efficient and effective in discharging their mandate through the trainings and organized capacity building. We have also seen the engagement and commitment between the INGOs and the Nigerian government on effective capacity building and trainings that seeks to ensure and guarantee sustainable and durable peace in the country (Uzuegbunam, 2013; Walker, 2016; Pollyn, Barinua and Agi 2016).

Research and Documentation

Many peace and conflict research experts, policy makers and states rely on the research and data collated by INGOs on issues related to the best global practices towards peacebuilding and sustainable peace in the society. This is largely due to the fact that INGOs invest heavily in research and documentation. Their non-partisan, and neutral stance makes their data verifiable, factual and devoid of any undue influence (Goodhand, 2006; Omelicheva, 2009; Abiew, 2012; Uzuegbunam, 2013; Burde, Lahmann and Thompson 2019). Many peace practitioners interested in conflict research and peace studies in Nigeria rely on the peacebuilding research and documentation carried out by the INGOs for effective peacebuilding in Nigeria. Increasingly, Nigerian pracademics and policy makers make use of data by the INGOs for effective policy and practice as it relates to peace and conflict research.

Challenges facing INGOs in Peacebuilding

Despite the significant efforts of INGOs towards ensuring durable peace, INGOs continue to face challenges in terms of discharging their mandate towards a long-lasting peace. These challenges tend to affect their duty negatively. Studies have identified challenges associated with limited funding to hamper the effectiveness of INGOs on their path towards effective peacebuilding in conflict prone regions.

Challenges associated with security concerns by members of the INGOs who are most often been targeted for kidnap for ransom, assassination, killing and harassment when discharging their task also affect the effectiveness of INGOs in delivering its mandate. Political interference is also another challenge grappling INGOs in achieving and

delivering their mandate of ensuring an effective peacebuilding in some of the conflict prone areas.

The negative narrative and stereotype that INGOs are also said to be in collusion with some vested forces and interests to exacerbate the conflict is another challenge facing most INGOs in contributing significantly towards effective and long-lasting peace.

Lack of support and collaboration from local actors and community leaders often sabotage the efforts and engagements of INGOs in proffering long lasting solutions of durable and sustainable peace (Ikelegbe 2005; Abiew 2012; Burde, Lahmann and Thompson 2019; Ojosu 2019; Kurtzer 2020; Adeleye, and Osadola, 2022).

Conclusion

In conclusion, it is important to note that INGOs contribute significant to peacebuilding in Nigeria through peace and advocacy campaigns, provision of humanitarian assistance, enhancing and strengthening effective capacity building, peace and conflict research, etc., which help pracademics and policy makers formulate and implement policies and programs that seek to the consolidation and sustenance of peace. Despite these important roles, INGOS are increasingly grappling with challenges associated with limited funding, political interference, security concerns for their staff deployed to some of these troubled-spots, accusation of engaging in actions that compromise the peace process, amongst other challenges. Therefore, to address the forgoing concerns, the article has the following recommendations:

The need for support and collaboration from local actors and other non-state actors is key towards ensuring the effectiveness of the INGO.

Those security concerns regarding the safety and security of humanitarian aid workers are taken seriously by relevant stakeholders.

There should be no political interference on the work of INGOS by states and non-state actors.

The need for relevant stakeholders involved in the peacebuilding process to engage in activities that promote advocacy, community-based interventions, and peace education.

The fact that CSOs, NGOs, and INGOs play critical roles in the consolidation of peace, state actors across all levels should involve these organizations in their peacebuilding engagements and interventions given the fact that these organizations play a pivotal role in fostering social cohesion, countering violence, and promoting sustainable peace.

Understanding and appreciating the diverse roles of CSOs and INGOs in peacebuilding can inform policymakers and practitioners seeking effective strategies for sustainable peace in Nigeria and similar contexts.

The funding and other logistical challenges facing INGOs should also be addressed by relevant stakeholders for them to be more efficient and effective in delivering their mandate of ensuring a long-lasting peace is achieved in Nigeria and other troubled regions.

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The Use of Information and Communication Technology on Property Crime Detection and Prevention by Police in Kaduna Metropolis

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Abstract
This study investigates the effectiveness of Information and Communication Technology on property crime detection and prevention by Police in the Kaduna Metropolis. The study reviewed related literature and technology determinism theory and Marxist conflict theory. A qualitative method of research was employed and the population for the study comprised police servicemen deployed within Kaduna Metropolis. A purposive sampling method was employed to select ten (10) Divisions out of twenty-six (26) Police Divisions, including the Police Headquarters. The research purposively selected two (2) Police officers in each Station that were used, while purposive sampling was used to ensure that only officers of the rank of Inspector and above were selected to make up the 20 used for Key Informant Interviews. The findings of the study reveal that Police communication gadgets (radio), GSM Cell Phones (Handsets), computer-aided dispatch, crime mapping and analysis software, and close-circuit television cameras were prominently used. It was also revealed that ICT tools are being effectively used by the Police. Therefore, it was concluded that the effectiveness of Information and Communication Technology in property crime detection and prevention has been transformative. It was therefore recommended that continuous investment and innovation be critical, and the government should make provisions for more ICT tools to help them carry out their operations.

Introduction

Owing to globalization and technological advancement in the 21st century, the trend of Information and Communication Technology (ICT) has come to be a major issue of discourse among many people, especially scholars within various disciplines. There have been increased expectations that the use of information and communication technology (ICT) would facilitate ease in various activities of human beings from which the security of lives and property is not exempted (Amit, et al, 2012). Information and communication technology (ICT) is concerned with the storage, retrieval, manipulation,

transmission, and receiving of digital data (Quarshie, 2014). Also, Information and Communication Technology (ICT) in terms of policing has to do with digital tools and methods of detecting criminal activities, especially with regard to property crimes such as digital burglar alarm systems, fingerprint detectors, closed circuit televisions, car plate number identifying systems, etc (Oyebo, 2010).

The use of ICT also facilitates the detection, prevention, investigation, prosecution, adjudication, and punishment of crime. Examples include the use of encryption to ensure that data are held securely, neural networks to detect financial crime, biometric systems to identify suspects, hard drive imaging to secure data from alteration or destruction, sharing of data held in official databases to identify suspects, electronic courtrooms to present evidence clearly, and electronic monitoring of offenders to enhance surveillance during periods of home detention (Russell, 2013).

In most developed economies like the USA, Canada, Japan England, etc. surveillance cameras are used to capture people or criminal activities without their knowledge. Also, the use of Closed-Circuit Television (CCTV) in banks, airports, hotels, supermarkets, etc, seems to have discouraged theft and other criminal activities and has also eased or curtailed security threats (Ikhazuagbe and Sule, 2012).

Furthermore, Dlodlo (2015) observed that in South Africa, the Police's major task is to reduce crime levels on a yearly basis. In pursuance of this, they have used the internet to ensure community safety and to facilitate the process of finding solutions to crime. The use of ICT in policing has been evident in the detection and prevention of property crimes which is one of the most committed crimes in every society. Home invasions, property vandalism, auto theft, shoplifting, and other types of property crimes in the technologically advanced world, require systematic and technologically enhanced alternatives to the manual methods of detecting crime perpetrators. This is because; criminals have utilized the advantage of Information and Communication Technology to perpetrate crimes. They use communication systems such as mobile phones to interact and communicate with each other; and hack through peoples' credit cards and bank accounts to steal money.

According to Russell (2013), more and more criminals are exploiting the speed, convenience, and anonymity that modern technologies offer in order to commit a diverse range of criminal activities. The situation becomes more problematic when the Police lack the basic ICT knowledge required to detect such criminals.

Another survey research by Chan, et al., (2001) on the impact of information technology on Police practices in the Queensland Police Service shows that information technology has made a great difference in Police duty. The study also showed that information technology has improved communication between Police officers and enhanced the professional status of the Police. Furthermore, information technology has led to the Police spending less time on the road.

Addarly & Musgrove(2001) also posit that Information technologies have recently been utilized extensively in law enforcement agencies around the world both for the processes of general administration work (Personnel, Payroll, etc.), as well as for core Policing work, such as preventing crimes. Law enforcement agencies are now using a variety of newly developed technologies to fight against those criminals who are employing the advantages of these technologies for negative purposes. However, law enforcement agencies may need to seek out more highly developed software and technologies to overcome these applications of technology by criminals which may be very sophisticated.

Law enforcement agencies often employ crime analysts who are experts in information technologies and different types of discipline. They assist the Police Force by showing them the links among crimes, detecting crime patterns and trends, and developing programs that expose those criminals who commit serial crimes. Law enforcement

agencies also utilize information technology and can create different software and hardware tools that can analyze data such as crime recordings and Geographic Information System (GIS) data (Addarly & Musgrove, 2001).
Property crime detection and prevention may be difficult in situations where the Police are faced with difficulties that may arise from Police organizational structure, level of public readiness to report crime cases as a result of public distrust in the Police, lack of Police willingness to change strategies to the changing dimensions of crime, low level of education to manipulate computer systems, lack of governmental support to the provision of basic ICT requirements, ethnic differences among Police officers and struggle for authority. Also, in a political system whereby the Police exist to protect the interest of the ruling class, the possibility of adequately protecting the masses through Information systems is scarce. This study therefore investigates the extent to which the Police in Kaduna metropolis have come to terms with the latest technologies in property crime detection and prevention. (Tanui, D. K and Barmao, C.2016)

Literature Review
ICT is an umbrella that includes any electronic tool or communication device comprising radio, television, cellular phones, video camera, calculator, computer network, hardware and software, satellite systems, and so on, as well as the various services and applications that are linked with them, such as video conferencing, online lectures, and distance learning. Kumar (2012)
Information and communication technology tools in terms of security refer to the technological tools invented for the purpose of property crime detection and prevention. Thus, there has been a lot of technological advancement globally in information technology regarding information tools and security information management.
Chan, et al (2001), study on the impact of information technology on Police practices in the Queensland Police Service shows that information technology has improved communication between Police officers and enhanced the professional status of Police. Furthermore, information technology has led to Police spending less time on the road.
Information technologies have recently been utilized extensively in law enforcement agencies around the world both for the processes of general administration work (Personnel, Payroll, etc.), as well as for core policing work, such as preventing crimes. Law enforcement agencies are now using a variety of newly developed technologies to fight against those criminals who are employing the advantages of these technologies for negative purposes. However, law enforcement agencies may need to seek out more highly developed software and technologies to overcome these applications of technology by criminals which may be very sophisticated (Addarly & Musgrove, 2001).
El-Rufai (2012) argued that some of the challenges affecting the performance of the Nigerian Police force are static policies and procedures or non-adherence/adaptation to changing security challenges and modern anti-insecurity patterns; obsolete legislations On criminal justice and court rules; obsolete crime prevention and fighting equipment including lack of modern technological policing toolkits; unprofessionalism and lack of specialization; dearth of funds and gross mismanagement of overheads and capital allocations; lack of morale boosting; un-patriotism; ethno-religious-cum-political allegiances.
According to Onyeozili (2005), institutional constraints such as inadequate manpower (both in Strength and expertise), insufficient education and training, inadequate equipment, and poor conditions of service of the average policeman contribute to making the police less effective in performing expected. This notion is supported by El-Rufai (2012) who asserts that the government fails to see to the welfare of the national police force that is primarily responsible for domestic security management, instead, the government pays greater attention to security personnel who are in charge of non-

existent external security challenges. According to him, the running cost of each naval staff is equal to that of twelve policemen, and each airman is nine times as important as a policeman.

Tanui and Barmao (2016) view measures to enhance information technology in property crime detection and prevention as sharing information about offenders, which has a positive preventative impact, helping keep guns out of the hands of dangerous criminals and barring offenders from certain types of employment. They further stressed that Law enforcement agencies are spread throughout a national criminal justice system that involves, regional, state, and local authorities, each administering their policing efforts independently.

In the same vein, Nwabueze (2014) stated that **security and surveillance upgrades will enhance the utilization of ICT by the Police in order to detect and prevent property crimes. He continues by stating that** property crimes decrease statistically, so security and video surveillance upgrades have improved public safety dramatically.

Camera technology, for instance, produces modern models with higher image quality than past versions, and the size of high-quality cameras has also diminished, allowing them to be concealed for covert surveillance. Face-recognition technology is particularly rewarding, enabling law enforcement officials to literally pick faces from crowds. In fact, the technology is so accurate as to create privacy-rights controversies among those who feel it is too intrusive (Nwabueze, 2014).

Methodology

The target population of the study was Police officers in the Kaduna metropolis. Both primary and secondary data were used for efficiency and accuracy in the study. The instrument used in collecting the primary data is a key-informant interview guide on selected key respondents sampled from the divisional Police Stations within Kaduna Metropolis on the basis of their role in employing ICT tools for crime detection and prevention in Kaduna State. The sample for the study was twenty (20) interviewees selected from the population of the study. The interview guide was prepared to enhance interview sessions. While journals, magazines, textbooks, and newspapers were used for the secondary data.

The research purposively selected ten (10) Police Divisions, including the Headquarters out of twenty-six (26) Divisions for the study. The selected Police Divisions were from Unguwan Rimi Police Division, Magajin Gari Police Division, Police State Headquarters, Unguwan Sanusi Police Division, Metro Area Command, Tudun Wada Police Division, Malawi Police Division, Kawo Police Division, Barnawa Police Division, and Kakuri Police Division. In the ten (10) selected Divisions, two (2) Police officers who are considered to have knowledge of police use of information and communication technology tools on property crime detection and prevention were interviewed.

Result and Discussion

The study found that the Nigerian Police Force in Kaduna Metropolis utilizes a range of ICT tools for effective property crime detection and prevention. These tools include Computer-Aided Dispatch (CAD) systems for efficient resource allocation, crime mapping, and analysis software to identify crime patterns, Closed-Circuit Television (CCTV) cameras for surveillance and evidence collection, Mobile Data Terminals (MDTs) for accessing information in the field, biometric identification systems for suspect identification, and integrated database systems for information consolidation and sharing. This however correlate with the findings of Kumar (2012), where he opined that ICT is an umbrella that includes any electronic tool or communication device comprising radio, television, cellular phones, video camera, calculator, computer network, hardware

and software, satellite systems and so on, as well as the various services and applications that are linked with them, such as video conferencing, online lectures and distance learning.
Information and Communication Technology tools in terms of security refer to the technological tools invented for the purpose of crime detection and prevention. Thus, there has been a lot of technological advancement globally in information technology regarding information tools and security information management. Most scholars have noted some of these tools in the following dimensions:
Also, the study revealed that ICT tools have proven to be highly effective in enhancing property crime detection and prevention efforts. These tools enable the Nigerian police to analyze crime data, allocate resources efficiently, and respond swiftly to incidents. The CCTV cameras provide valuable visual evidence, while mobile data terminals offer real-time access to information in the field. Integrated database systems facilitate information sharing and aid in identifying patterns and connections.
However, it is important to note that while ICT tools are valuable, their effectiveness relies on the skills and training of Police personnel utilizing them. Moreover, ICT tools should be complemented with other strategies such as community engagement and proactive policing to achieve the best results in crime prevention and detection. This correlates with the findings of Graham (2008) whom he stated that 82% of Police officers thought that smartphone solutions assisted them in doing their job and 75% of them indicated that it would negatively impact them if the force were to abandon the use of smartphones.
The study also showed that the force experienced a 10% increase in the time officers spent patrolling the streets implying that communication technology has a positive impact on the efficiency of Police duty. For the purpose of this study, the Marxist conflict theory and Technology determinism theory were adopted so as to sharpen the focus and understanding of the problem under study.
The Marxist conflict theory addresses the structural imbalance in the political condition of the Nigerian government which often affects the inability of the government to make adequate provisions for the Police Force in terms of infrastructure and modern equipment necessary for securing lives and properties. The inefficiency of the Nigerian government structure has always hinged upon the effective functioning of the Police force as an organization as they have failed to apply the modern methods of security.
The technology determinism theory of Smith and Mark posits that expansion in social cultural standards, social structure as well as historical events are driven by technology. The theory views technology as a key governing force in the social system, it believes that social progress is motivated by technological innovation.
In addition, the theory asserts that technical forces determine both social and cultural change. The application of this theory is that social problems such as shoplifting, snatching, armed robbery, kidnapping, arson, fraud, and cybercrime among others can be overcome through an adequate supply of functional ICT equipment to the Nigeria Police Force (NPF). This will bring about growth and development. Based on this theory the rates of crime can be determined by the quality and quantity of ICT equipment supplied to the Police Force.

Conclusion

The Nigeria Police Force has experienced faster and more accurate property crime detection and prevention through computer-aided dispatch systems and predictive analytics. Real-time information sharing and communication capabilities have facilitated better coordination among agencies, enabling swift responses to incidents and proactive crime-fighting measures. The analysis of crime data and the identification of hot spots

using ICT tools have enabled targeted resource allocation and preventive interventions, making communities safer.

Recommendations

The following recommendations are thereby made:

Collaborative partnerships should be fostered. This involves forging strong relationships among law enforcement agencies, technology companies, academia, and other relevant stakeholders. By working together, agencies can harness collective expertise and resources to address complex challenges and identify new opportunities for enhancing crime-fighting capabilities. This correlates with the findings of Victor (2020), who posits that, for effective policing in Nigeria, all hands must be on deck. The government must fund and empower its Police Force adequately, the public must cooperate with the Police giving the Police adequate information, and modern intelligence-gathering devices must be acquired and deployed by security services.

Emphasis should be placed on training and skill development. Adequate training and skill development programs should be implemented to ensure that law enforcement personnel are proficient in utilizing ICT tools effectively. Training should cover areas such as data analysis, digital forensics, and the ethical use of technology. By equipping officers with the necessary knowledge and skills, agencies can maximize the potential of ICT and ensure its effective implementation in crime detection and prevention efforts. This is also in line with the findings of Sunmisola and Usman (2019) that the Nigerian Police Force needs to professionally train its officers on the use of ICT for policing and law enforcement.

To fully harness the effectiveness of ICT on property crime detection and prevention, Police agencies should focus on continuous investment and innovation, foster collaborative partnerships, strengthen data integration and analysis capabilities, and prioritize training and skill development. By doing so agencies can enhance their crime-fighting capabilities, optimize resource allocation, and ultimately create safer communities. This, however, also correlates with the findings of Raphael, et al (2020), which show that the government in power must invest in ICT tools in order to raise competent machinery like the FBI. In a world where ICTs are fast changing the world, the use of traditional approaches for crime prevention cannot ensure effective policing.

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Application of Proverbs 22:6 As Panacea For Almajiri Practice In Nigeria

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Abstract:
The term "*Almajiri*" is Hausa word for pupil or student and emanates from the Arabic word '*AlMuhajir'* which means a seeker of Islamic knowledge. In Nigeria, the word "*Almajiri*" is commonly used to describe those who left their villages or town, parents, relations, and friends in search of Islamic religious knowledge and scholarship. The *Almajiri* practice in Nigeria has caused human resources wastage, exposure of children to harsh environmental hazards, and deprivation of parental care to these children. The research explored the importance of understanding Proverbs 22:6 with the view to appreciating how the passage is vital in solving this problem. Against this background, the paper adopted rhetorical and phenomenological approaches to explore and study the concept and validity of every dimension of the subject under consideration. This model led to a case analysis, which most probably offered further insights to the understanding of the cause, context, content and aims of the subject matter. The paper discovered that part of the major challenges of *Almajiri* is that although this system of education in Nigeria has attracted very large number of children in the Northern part of the country, it has not provided good prospects for these children's future. Added to the above pitfalls are the seeming academic illiterate teachers involved in indoctrinating the children, inadequate basic infrastructural facilities for learning, lack of planned curriculum, and poor professional handling of the pupils for effective learning. It is recommended that for *Almajiri* system of education to be productive in Nigeria, it should go through the rigours of re-planning and be part of the mainstream in the Nigerian educational system.

Introduction

Transliteration *Chanoch lan na`ar darkon; gam ki yazkin yasur.*
Literal Translation *Train up a child in the way he should go and when he is old, he will not depart from it.*

Strict and virtuous education of children are absolutely necessary to the attainment of inestimable blessing, unspeakable happiness, of being serviceable to God and humanity; they make a child to be useful both to himself and beneficial to others in the course of his later life. Children are like twigs, the young twig is successfully bent early. Experience teaches us that nothing in the world has the capacity to be exploited for good or evil as a custom. In the same vein, the *Almajiri* custom in its original state was basically intended for training and as a platform for social security. However, over the years this practice has been exposed to unmitigated societal ills such as: fanatical tendencies, open alms begging, lack of care, improper education, and becoming willing tools for political, socio-economic and religious outbursts, thus resulting to the abuse of these tender twigs that ought to have been trained in the way they should go so that when they grow up, they will not depart from it.

Since custom is the principal magistrate of man's life, children by all means should be trained to obtain good customs. Custom is perfect when it begins at childhood, it can otherwise be called education, which is in effect an early custom, therefore, Proverbs 22:6 instructed us to train up children in the way they should go. Therefore, this is a great duty enjoined, particularly to those that are parents and instructors of children,

for the propagation of wisdom that it may not die with them. Children are supposed to be trained in their age of innocence, to keep them from the sins and snares of the world, in that learning age to prepare them for both the present and the future challenges. They are to be initiated, catechised and kept under discipline. Train them up as soldiers, who are taught to handle arms, keep ranks, obey the word of command and that is how they will grow up.

Train them up, not in the way they could go (the bias of their foolish hearts could draw them aside), but in the way they should go, in the way which if you love them, you would have them go. Train up a child according as he is capable of (as some take it), with gentle hand, as nurses feed children, give them attention and they will, sooner or later, grow up that way (Deuteronomy 6:7), what is the good reason for that great advantage of both the care and the pains of training up the children, so they can grow up as they ought to be? It is believed that they will not depart from it. Because good impressions made upon them then will abide upon them all their days. Ordinarily, a vessel retains the aroma with which it was first seasoned.

There are however, few people who do not show in their later days the practice of the training and impression they have received as children. Many indeed, have departed from the good way in which they were trained. Solomon himself did so. But early training may be a means of their recovering themselves, as it is supposed Solomon did. Or, at least, the parents will have the comfort of having done their duty and used the means. [1]

Discovering and analysing the fundamental concept in Proverbs 22:6 *chanak*

The Hebrew *chanak* is a *qal* verb in imperative form, which occured only five times in the Old Testament. It is translated, to 'train,' 'dedicate,' 'inaugurate' or initiate.'[2] Four of the five occurrences are with an inanimate object, house, either private. *Chanak* – dedicate a house (Deuteronomy 20:5) or religious *Chanak- dedicate the house of the Lord* (1 Kings 8:63; 2 Chronicle 7:5), while the fifth occurs with *na'ar* '*child*.' Scholars differ in their attempt to properly situate the meaning of *chanak* in Proverbs 22: 6. For instance, MacDonald,[3] Hilderbrandt, [4] Gentry, [5] and Brantley [6] submit that, *chanak* in Proverbs 22:6 is best rendered to 'initiate' or inaugurate.'

This, they argue, must be understood as the process of 'initiating' a *na'ar* youth, lad or boy, who, to them; is not necessarily a 'child' rather a 'squire' or 'cadet,' into royal service. Gleason L. Archer concured that, this Hebrew verb *chanak* is similar to the Egyptian h-n-k, which means "to give to the gods" or "to set up something for divine service." [7] He suggests that in Proverbs 22:6 this gives "the following range of possible meanings: 'Dedicate the child,' 'Prepare the child for his future responsibilities,' 'Exercise or train the child for adulthood.'" [8]

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[1] Adam Clarke's Commentary, Electronic Database. Copyright © 1996, 2003, 2005, 2006 by Biblesoft, Inc.

[2] F..Brown, S. Driver, and C. Briggs. 1996. The Brown-Driver-Briggs Hebrew and English Lexicon. Massachusetts: Hendrickson Publishers, Inc., 335; R.L.Harris et. al. Eds. 1980; Theological Wordbook of the Old Testament, Chicago: Moody Press, p.301; T. Hilberrandt. 1988. Proverbs 22:63: Train up a Child? Grace Theological Journal 91: pp.6-8.

[3] Abraham John MacDonald, 1976, "The Status and Role of the Na'ar in Israelite Society,"' JNES 35, 3: 147-170.

[4] Hilderbrandt, 1988, pp. 5-6

[5] Peter J. Gentry, 2012. "Equipping the Generations: Raising Children, the Christian Way" JDFM 2. 2: pp.96 - 109

[6] Garry K Brantley, 1995 "Train up a Child" – What Does It Mean?" Apologetics Press, Inc. http ://www.apologeticspress.org Accessed March 6, 2019

[7] Bible Knowledge Commentary/Old Testament Copyright © 1983, 2000 Cook Communications Ministries

[8] Encyclopaedia of Bible Difficulties, Grand Rapids: Zondervan Publishing House, 1982, p. 252.

Chanak also seems to include the idea of setting aside, narrowing, or hedging in. The word is sometimes used in the sense of "start." Child-training involves "narrowing" a child's conduct away from evil and toward godliness and starting him in the right direction. Henry supports that, *chanak* seems to include the idea of setting aside, narrowing, or hedging in. The word is sometimes used in the sense of "*start*." Child-training involves "narrowing" a child's conduct away from evil and toward godliness and starting him in the right direction. *derek peh* ;"*in the way he should go*" is literally, "upon the mouth of his way." "Upon the mouth of" is a Hebrew idiom meaning "according to" or "in accord with."(on, upon, above, over, against) is a particle preposition homonym and *peh* (mouth) is a noun common masculine singular construct. *Darkov* (way, road, distance, journey, manner) is common noun singular construct. A servant would respond "upon the mouth of" or at the command of his superior. But what does "the way" mean? Scholars have interpreted this differently. Does it mean according to the way he ought to go (KJV, NASB, NIV) either vocationally or morally?[9] Or does it mean, as others have suggested, according to the demands of his personality, conduct, or stage in life?[10] Since "way" in Proverbs does not mean personality or stage in life, it is preferable to say that "way" means proper way, the path of the wise and godly living, which is emphasized frequently in Proverbs - basically the way of wisdom. It is from this proper behaviour pattern or godly lifestyle that he will not turn when he is old, that is, when he has grown up (attains adulthood).

Some parents, however, have sought to follow this directive but without this result. Their children have strayed from the godly training the parents gave them. This illustrates the nature of a "proverb." A proverb is a literary device whereby a general truth is brought to bear on a specific situation. Many of the proverbs are not absolute guarantees for they express truths that are necessarily conditioned by prevailing circumstances. For example, verses 3-4, 9,11,16,29 do not express promises that are always binding. Though the proverbs are generally and usually true, occasional exceptions may be noted. This may be because of the self-will or deliberate disobedience of an individual who chooses to go his own way - the way of folly instead of the way of wisdom (see verse 15). For that he is held responsible. It is generally true, however, that most children who are brought up in godly homes, under the influence of godly parents who live and teach God's standards (cf. Ephesians 6:4), follow that training.

Emphasis on *chanak* "*train*" in relation to *lan na'ár* "*child, youth*" is concerned with the teen that is already at the crises age.[11] While R.L. Roberts Jr.,[12] Delitzsch[13] Morgan[14] and Nichol[15] agree that [16] it means to 'train', they note that the problem of Proverbs 22:6 is not with *chanak* and *lan na'ár* rather in understanding the real meaning of *darkov* "*in the way he should go*". As earlier noted, four of the five occurrences of *chanak* in the Old Testament are in the context of dedicating or initiating the use of buildings. This dedication or initiation is usually accompanied by great celebration. Van Gemeren and others[17] all submit that, although usually rendered "*dedicate*", a more

[9] The Biblical Illustrator Copyright © 2002, 2003, 2006 Ages Software, Inc. and Biblesoft, Inc.
[10] Jamieson, Fausset, and Brown Commentary, Electronic Database. Copyright © 1997, 2003, 2005, 2006 by Biblesoft, Inc.
[11] Matthew Henry "Exegesis of Proverbs 22:6". Matthew Henry's Bible Commentary" in Bible Works, 2007
[12] R.L. Roberts, Jr. A Note on Proverbs 22:6: Train Up a Child p.3
[13] C.F. Kai] and F. Delitzsch, 2001. Keil and Delitzsch Commentary on the Old Testament vol. 6. Massachusetts: Hendrickson Publishers, Inc., pp.324-386.
[14] Morgan, as quoted in Roberts, Jr. A Note on Proverbs 22:6: Train up a Child. p.3
[15] Francis D. Nichol, 1978, Seventh-day Adventist Bible Commentary. Hagerstown: Review and Herald Publishing, pp. 10-20
[16] See Deut. 20:5 (x2); 1 Kings 8:63, and 2 Chronicle 7:5.
[17] W.A.V. Gemeren et al. Eds. 1997, New International Dictionary of Old Testament Theology and Exegesis vol. 2, GR, Michigan: Zondervan Publishing House, p. 220.

accurate translation is '*begin*,' '*initiate*,' or '*inaugurate*.' They argued that, the verb does not contain the notion that the dedication is to someone or to something, which is present in the synonyms.

According to Deuteronomy 20:5, whoever has built a new house and has not yet *chanakho* '*dedicated it'*, is exempted from military service. In this case, the verb does not denote an actual dedication but probably the act of coming to enjoy a newly acquired property.[18] Hildebrandt, quoting Reif and Rankin, opines that, "*dedicated it* "in Deuteronomy 20:5, should be understood as the "*initial use of*" rather than a formal dedication. He defined dedication as the moving of an object from the realm of the profane to the realm of the sacred.[19] One however wonders the nature of the '*inauguration'* of the house that will cause a trained soldier to be excused from war. Such '*inauguration'* seems to be priced above concern for one's family, if Uriah's refusal of King David's overture that he goes to his house and lay with his wife should be taken at its face value (2 Samuel 11:11).

Reif, carefully discerns the cultic use of *chanakho and they dedicated*' in 1 Kings 8:63 c/f 2 Chronicles 7:5. Here the cultic setting causes a coalescing of the idea of dedicating the sacred building with that of its initial use. He argues that while "*make holy*" and "*anoint*" may be more frequently and exclusively used in dedication contexts, they may be sequentially related to the meaning of *chanak* (cf. 1 Kings 8:63 and 8:64 where the inner court must be *made holy* before it can be *chanakho*. In the case of religious structures, the verb denotes a community action of inauguration.[20] The *chanak* '*putting into use*,' or '*dedication'* of Solomon's temple, as well as the temple in Ezra's time, was marked by numerous sacrifices and celebrations (1 Kings 8:63; 2 Chronicle 7:5). Harris and others therefore argued that, *chanak* is best understood as "*inaugurate*," but that there is not in the term itself the notion that *chanukat* "*dedicaction*" is to someone or to something, though that concept is present in the synonyms. With one exception of Proverbs 22:6 where the meaning is "*start*" c/f NEB), and its derivatives refer to an action in connection with structures such as a building (1 Kings 8:63), wall (Nehemiah 12:27), an altar (Numbers 7:10), or an Image (Daniel 3:2). The ceremony of *chanuka* '*dedication'* or '*consecration'* for Solomon's altar extended over seven days (2 Chronicle 7:9).

Judging from Israel's practice, the *chanokh* "*initial use of"* a religious structure was given special significance. The completion of a project was observed with an inauguration of the structure, an event appropriately accompanied by sacrifice and joy. Rites of inauguration also have their place.[21] Again in Numbers chapter 7, Reif, carefully distinguished that, the *yimshack* "*anointing*" and *qadesh* "*consecrating*/*dedicating*" come before the *chanok* "*initial use*" of the Mosaic altar (cf. Numbers 7:1,10-11, 84, 88).[22] Similarly, Psalm 30:1 is a song that celebrates the *chanokh* '*initial use of*' the temple rather than focusing on the dedication of the structure itself.[23]

However, such distinction by Reif and Hildebrandt seem arbitrary because both the *yimshack* "*anointing*" and *qadesh* "*consecrating*/*dedicating*" are part of or processes involved in the *chanukat* '*dedication'* instead of stages or phases as Reif suggested. And

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[18] R.L.Harris et al. Eds. 1980. Theological Wordbook of the Old Testament, Chicago: Moody Press, p.301.
[19] T. Hilberrandt. 1988. Proverbs 22:6a: Train up a Child? Grace Theological Journal 9.1, 7 - 8; see also S.C. Reif. 1972. Dedicated to jnH. VT 22, pp.495 - 501; O.S. Rankin, 1930. The Origins of the Festival of Hanukkah: The Jewish New-Age Festival, pp.27-45, and S.C. Reif, 1935. The festival of Hanukkah, The Labyrinth S.H.Hooke. Ed. London, pp.159 - 209.
[20] SC. Reif. 1972. Dedicated to jnH. VT22: p.97.
[21] R. L. Harris et al. Eds. 1980. Theological Wordbook of the Old Testament, Chicago: Moody Press, p.301; W.A.V. Gemeren et al. Eds. 1997. New International Dictionary of Old Testament Theology and Exegesis vol. 2. GR, Michigan: Zondervan Publishing House, p.201.
[22] S.C Reif. 1972. Dedicated to jnH. VT22: 497ff.
[23] T. Hilbcrrandt. 1988. Proverbs 22:6ª: Train up a Child? Grace Theological Journal 9, pp.1- 7.

if *chanokh* means '*to dedicate*' which is to '*set aside for holy use*", *yimshack* "*anointing*" and *qadesh* "*consecrating*/*dedicating*" should then be seen as elements engaged in the process and not different ceremonies.[24] Yet, the above propositions do not answer the question of the appropriate rendering of *chanokh* in relation to a human being (as evident in Proverbs 22:6) hence an analysis of the etymology of the key word.

Etymology of the key word in the injunction *chanokh*

Since most of the occurrences of in the Old Testament relate to cultic usages and inanimate objects, attention has to be moved to its etymology in a bid to understanding its singular reference to a human being in Proverbs 22:6. Etymologically, the verb *chanokh* is derived from the root *cnanakh* which is the assumed root of the following:

1. al-piy '*palate*, '*mouth*' similar in ASV and RSV, although RSV twice renders it "*speech*" for ASV "*mouth*" (Proverbs 5:3; Song of Songs 5:16). Half of the occurrences of the root word *chanakh* are in Job where (they are often rendered as "*mouth*") it is set in the context of taste or speech.

2. *chanokh* '*dedicate*/*inaugurate*.'[25] In the Ancient Near East, the Arabian cognate *hanaka* '*desire'* refers to rubbing the gums of a new-born child with the juice of dates or oil, with the idea of to '*initiate*.[26] It also carries the idea of '*to make experienced*,' '*submissive'* as one does to a horse by a rope in its mouth. Or to rub the palate of a child with chewed dates before it begins to suck.[27] The latter is basically to stimulate desire. This idea has been stimulated by the recent psychological concentration on needs,[28] where the act of rubbing jams on the gums of a new-born baby enhances the infant's appetite for, and the ability to digest succulent condiments.[29] It also carries the idea of nurturing with tender care.

However, Hildebrandt argued that, to suggest that the assumed etymological root determines or shades the meaning of *chanokh* in Proverbs 22:6. He stressed that, it is like saying that when one uses the word "*cute*" it is shaded by its early Elizabethan root meaning of "*bow-legged*." He debunked any attempt at assuming that etymology determines current meaning/usage.[30] While etymology may not always present the appropriate modern meaning of every word, Hildebrandt seems to downplay its usefulness in textual and contextual studies. For instance, Gesenius links the '*jaws*,' and '*palate'* which are cognate meanings of the root *Al-piy* with '*to put something into the mouth*,' '*to give, to be tasted*," and '*to properly imbue*.' This is evident in the metaphor *halo-ozen mil-lin tib-han wechekh okhel yit am-lo.* "*Does not the ear test words and the mouth taste its food*?" c/f Job 12:11. Here, "*taste*" is applied to understanding. Hence the idea of '*to imbue*' someone with anything ensues.[31]

Gesenius' connection between *Al-piy* in this sense, to '*imbue'* and '*stimulate desire'* in an infant thereby impacting understanding seems insightful in unravelling the actual meaning of the key word in Proverbs 22:6, *chanokh* and parenting discourse in general.

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[24] See Numbers 7:1, 10-11.

[25] R.L.Harris et al. Eds. 1980, Theological Wordbook of the Old Testament, Chicago: Moody Press, p.30l

[26] W.A.V. Gemeren et al. Eds. 1997, New International Dictionary of Old Testament Theology and Exegesis vol. 2, GR, Michigan: Zondervan Publishing house, p.220.

[27] R. Brown, S. Driver, and C. Briggs. 1996. The Brown-Driver-Briggs Hebrew and English Lexicon. Massachusetts: Hendrickson Publishers, Inc., p.335

[28] D. Keller. 1970. "Child Discipline: A Scriptural View," The King's Business, p.49

[29] T.Hi1berrandt. 1988, Proverbs 22:6a: Train up a Child? Grace Theological Journal 9.1. p. 4.

[30] T. Hilberrandt. 1988, Proverbs 2226a: Train up a Child? Grace Theological Journal 9.1. p.4.

[31] H.W.F. Gesenius. 1979. Genenius Hebrew-Chaldee Lexicon to the Old Testament. GR, Michigan: Baker Books, p.292. (*chanakh* is also rendered 'to train' (a child) or 'to dedicate' (a house) in W. Holladay. Ed. 2000.A Concise Hebrew and Aramaic Lexicon of the Old Testament, Leiden: Koninklijke Brill, p.110. See also on J.J Owens 2000 Analylica1 Key to the Old Testament vol. 3. GR, Michigan: Baker books, p.580.

The Hebrew *taam* is rendered '*taste*,' '*eat*,' or '*perceive*.' Harris asserts that the primary meaning of is "*to try*, or *to evaluate*, with the tongue, normally with a view to consumption if the flavour is suitable." *Akkadian* word "*temu"* has a similar semantic range.[32] The root is employed in three basic situations. First, it is used for the act of eating food, an act which also incorporates the normal process of "*tasting*" the flavour (1 Samuel 14:24, 29, 43). Close to this first usage is the second, the concept of "*tasting*" to ascertain flavour (2 Samuel 19:35). At this stage, one's sense of judgment is trained or tested as reflected in the outcome of the "*tasting*." Nevertheless, such "*tasting*" might be either literal or figurative. The latter sense is employed in comparison with the function of the ear testing words (Job 12:11; 34:3). The third meaning of the verb develops from the second carrying the idea of evaluation and decision, that is, perception. Intrinsic in the latter is the word "*discernment*." He concludes that though the derivative noun is employed to convey the more basic idea of "flavour" (Exodus 16:31; Numbers 11:8), its predominant usage is to denote "*discretion*" and "*discernment*."[33]

The link between the etymology of *Al-piy* and *chanokh*, is the action of the mother who rubs jam on the gum of an infant, and the implication of her action is significant in the following ways. First, it suggests that although *chanokh* can be rendered "*to dedicate*, or *initiate*" in reference to house dedication, the case is different with humans. Evidence from the etymology indicates that training in parenting, which begins with infant nurturing is plausible. Second, the action of the parent (conceivably the mother) in rubbing jam on the gum of the infant captures the love, tenderness, intentionality, and commitment involved in training parenting, a reflection of the bonding process that begins at infancy. Further, the imagery of a mother underscores not just the most important figure in infancy, but also her exceptional role in the entire training process. Third, the significance of the parental action at such early stage is noteworthy. On the one hand, it underscores the fact that her intention was not only nurturing, but also instructing and disciplining of the child in an attempt to inculcate a wise and moral character.

But Such training is also frequently mentioned in Proverbs (Proverbs 13:24; 19:18; 22:15; 23:13-14; 29:15, 17; cf. Hebrews 12:5f.). Consequently, this proverb is cited in support of a plethora of educational and developmental child-rearing philosophies, paradigms and programmes. In Modern Hebrew, *chinukh* means "*education*."[34] Hilderbrandt wondered if such later developments are based on an assumed interpretation of this verse, which has therefore affected the consequent use of *chanokh* in modern times. He submits that this verb and its noun forms do not occur elsewhere in Scripture with this *discipline*/*instruction* meaning. Moreover, if instruction was the point, why were the more instructional and frequently-used wisdom verbs not employed *lemad* '*learn*, *teach'*, *masar* '*deliver up*, *offer'*, *shema* '*hear, listen to*, *obey'*, *yadha* '*to know"*? Or why were there not more generic verbs used *natan* '*give' naphas* '*take*, *learn*, *lay hold* of (*seize*), *acquire'*) with the usual wisdom nouns attached (e.g., righteousness, wisdom, knowledge, discernment)?

Without doubt, *chanokh* in Proverbs 22:6 is problematic since it is the only occurrence with animate objects. At the same time, one should note that some Hebrew words even appear as hapax stimulate desire, but also *imbue understanding*, *discernment*, and *to foster decision making* from the earliest stages of the child's life. By extension, the mother's action engenders discipline and self-awareness on the child. On the other hand, rubbing jam on the gum of an infant is an act that is conceivably done with much

[32] R.L.Harris et al. Eds. 1980. Theological Wordbook of the Old Testament. Chicago: Moody Press, p.815.
[33] R.L.Harris et al. Eds. 1980. Theological Wordbook of the Old Testament. Chicago: Moody Press, p.815.
[34] S.C. Reif. 1972. Dedicated to $nhVT 22: p.501. Cf. R. Sivan and E. A. Levengston, I977, The New Bantam-Megiddo Hebrew and English Dictionary. NY: Schoken, p.118.

care and commitment. To feed an infant could be sometimes difficult and therefore requires some skills. For instance, if the infant has grown teeth, he or she can occasionally bite the mother's finger just as they bite the nipple during breastfeeding. Therefore, the process and rigors of nurturing also stretches the mother's love, patience, and care toward a healthier parenting lifestyle.

Hilderbrandt, [35] MacDonald, [36] and Gentry[37] make a strong case against the pedagogical rendering of *chanokh* as '*to train*'. Particularly, Hilderbrandt and Gentry accuse most commentators for accepting, without discussion, the translation of "*train up*" as the meaning of the *chanokh* in Proverbs 22:6.[38] By "*train up*" is meant the careful *legomena*,[39] yet sometimes with clues for proper interpretation. The critical question here is: what does *chanokh* mean when applied to people? Jastrow provides several examples in post-biblical Aramaic, where the term is used of the high priest, who is inaugurated, and Isaac, who was "*initiated*" into the covenant on the eighth day.[40] Genesis 14:14 uses *chaniykhayww* '*trained men*,' the plural construct of *chanakh* in describing Abraham's 318 men who were sent to rescue Lot. *chanikh* is rendered '*trained, tried,* and

[35] T. Hilbenbrandt, 1988. Proverbs 22:6a: Train Up a Child?' Grace Theological Journal 9.1: pp.4-14.

[36] A.J. MacDonald. 1976. The Status and Role of the Na'ar in Israelite Society. 3JNES 35.3: pp.147-170.

[37] P. J. Gentry 2012. Equipping the Generations: Raising Children, the Christian Way JDFM2.2: pp.101 106

[38] T. Hilbenbrandt 1988. Proverbs 22: 6a: Train up a Child? Grace Theological Journal 9.1, p.67. cf. D. Toy, Proverbs. ICC, 415; M. Kane. 1970 Proverbs: A New Approach, Philadelphia: The Westminster Press, p.564; Whybray. 1972. The Book of Proverbs, in the Cambridge Bible Commentary. Cambridge: University Press, p.124; C. Fritsch, Proverbs in the Interpreter's Bible1955.NY: Abingdon, p.907; W. G. Plaut.1961. Book of Proverbs NY: Union of American Hebrew Congregations, pp.227-228; E. Jones. 1961. Proverbs and Ecclesiastes, in the Torch Bible Commentaries. London: SCM, pp.183-184; J. Greenstone. 1950. Proverbs with Commentary. Philadelphia: The Jewish Pub.'Soc., of America, pp.234-235; T.T. Perowne. 1916. The Proverbs. Cambridge: University Press, p.142; and O. Zocklet1904.The Proverbs of Solomon in Lange's Commentary. NY: Charles Scribnerand Son, p.192. Zockler illustrates the point with several proverbs ("What little Johnnie does not learn, John learns never" and "Just as the twig is bent the trees inclined"). Similarly, modem experiments of Piaget (J. Piaget. 1967. The Mental Deve1opmentof the Child. Six Psychological Studies by Piaget. O. Elkind. Ed. New York: Random), categories of Erikson (N. Erikson, Childhood and Society New York: W. W. Norton, pp.247-274), and the work of others highlight the importance of early childhood training. Many affirm that 85% of the child's personality is formed by the time he is 6 years of age. Such findings, chaining early childhood to later life, are held to be supported by this biblical proverb (see e.g., P. Meier. 1977. Christian child-rearing and Personality Development. Grand Rapids: Baker Book House. Such training is frequently mentioned in Proverbs (Proverbs 13:24; 19:18; 22:15; 23:13-14; 29:15, 17; cf. Hebrews 12:5f.). Consequently, this proverb is cited in support of a plethora of educational and developmental child-rearing philosophies, paradigms and programs. Modem Hebrew uses synonyms like *lilmod* or English glosses like "education" and apprentice/pupil. In Modern Hebrew, *chinukh* means "education?" Hilderbrandt wonders if such later developments are based on an assumed interpretation of this verse, which has therefore affected the consequent use of *chinokh* in modern times. He submits that this verb and its noun forms do not occur elsewhere in Scripture with this discipline/instruction meaning. Moreover, if instruction was the point, why were the more instructional and frequently-used wisdom verbs not employed *lemad*` 'learn, teach', *masar* 'deliver up, offer', ` 'hear, listen to, obey', *yadha* 'to know' [Hi])? Or why were there not more generic verbs used *natan*` 'give' *naphas*` 'take, learn, lay hold. of (seize), acquire') with the usual wisdom nouns attached (e.g., righteousness, wisdom, knowledge, discernment)? Without doubt, *chanokh* in Proverbs 22:6 is problematic since it is the only occurrence with animate objects. At the same time, one should note that some Hebrew words even appear as hapax.

[39] Words or forms that occur only once in the Hebrew. Such as in Genesis 14:14.

[40] M. Lastrow. 1950. A Dictionary of the Targumim. New York; Pardis Publishing House, p.483f.

experienced.'[41] Apparently, these men were not novices. Rather, they seem to be sent out as men who were strong, experienced, and already trained in military affairs.

Hilderbrandt suggested that, the Arabic root proposed under "*desire*" also may be read "*makeexperienced*" in the context of Genesis 14:14.[42] But such inference will amount to a contradiction, since these men are viewed as having being trained. In the *Taanach* letters (Akkadian documents dating from just before the *Amama* age [15th century BC]), Albright has found a complaint from Amenophis of Egypt that Rewassa of *Taanach*, in the context of mustering troops for war, had not sent his "retainers" (*ha-na-ku-u-ka*) to greet Amenophis. Thus, both in Genesis and in the Akkadian *Taanach* letters the root *chanakh*, when applied to people refers to one who is initiated and experienced, having duties commensurate with his status as a military cadet who has completed his training. What makes this example even more inviting is that later (in Genesis 14 passage) these same "military" cadets (retainers/squires) are called *haNarym* '*young men'* (14:24).[43] According to Hilderbrandt, the connection o f*chanokh* with *haNariym* '*youngmen'* is significant because these are the same word roots used in Proverbs 22:6 which are usually translated "*train up*" and "*child*." Thus, while the term later acquired the meaning "*to train*" in a didactic sense (similar to *lemad*, it is better to see this word as having specific reference to the inauguration process with the bestowal of status and responsibility as a consequence of having completed an initiation process. He concluded that, the word *lemad* focuses not so much on the process of training as on the resultant responsibility and status of the one initiated. Thus, this meaning of *chanokh* in Proverbs 22:6 moves away from a strictly parental admonition of providing the child with good instruction.

The Aramaic, in its lone use of *chanokh* however suggests the *discipline*/*instruction* view concerning training for fasting on the Day of Atonement.[44] While Hilderbrandt's work is germane in understanding the real meaning of *chanokh* in Proverbs 22:6, it is not without some contradictions. First, having debunked the use of Arabian etymology of *chanokh* as a clue for understanding its meaning, making latter inference to it in support of Abraham's *chaniykhayw* '*trainedmen'* seems self-contradictory. Second, his link between *chanokh* (Proverbs 22:6) and *chaniykhayw* in (Genesis 14:14) as referring to trained and experienced men is an imposition of meaning on the proverbial usage of *chanokh* because of his interpretation of the identity of *naar* '*the child*,' who is the object of *chanakh* as a cadet, and an amateur who should be enlisted for training. Abraham must have trained his 318 men before sending them to war as no general will make the mistake of sending amateur soldiers to war.

Nevertheless, the fact that binds (Proverbs 22:6) *chanokh* and *chaniykhayw* (Gen 14:14), which is the only reference to animate objects, particularly human beings are both derived from the same root suggests that the idea of training and not dedication or initiation is intended. These men would have been trained in the arts and science of military expertise. As soldiers, they would have been trained to handle their arms, keep rank, observe the word of command through unalloyed discipline, and to endure the hurdles that come with military life. It is, however, unacceptable to assume that *chanokh* in Proverbs 22:6 is limited to military training. Such interpretation basically results from Hilderbrandt, Gentry, and others' perception of the book of Proverbs as having a cultic

[41] W.A.V. Gemeren et al. Eds. 1997. New International Dictionary of Old Testament Theology and Exegesis vol. 2. GR, Michigan: Zondervan Publishing House, p.27; R. Kittel. 1997. Biblia Hebraica Stullgerlensia.Stuttgart: Deutsche Bibelgesellschah.

[42] T. Hilbenandt. 1988. Proverbs 2216a: Train up a Child? Grace Theology's Journa19.1, 9, cf. R.L. Harris et al. Eds. 1980, Theological Wordbook of theOld Testament. Chicago: Moody Press, p.201; BDB, p.335

[43]W. Albright, 1944. A Prince of Taanach in the Fifteenth Century B.C. BASOR 94: pp.24-25.

[44]M. Jastrow. 1950. A Dictionary of the Targumim. New York: Pardis Publishing House, p.483; T. Hilberrandt. 1988. Proverbs 22:6a: Train up a Child? Grace Theological Journal 9:1; p.6.

background with the singular purpose of preparing young men for military and royal service. On the contrary, Proverbs 22: 6 belongs to the circle of proverbs which possibly originated from the family; and these independent aphorisms predate the Solomonic era[45]

Further, a closer look at some parental exhortations in the Solomonic Proverbs[46] suggests a direct address to parents and not young adults. [47]

The Meaning of Proverbs 22:6 in Parenting

Judging from covenantal viewpoint, of which the family is central,*chanokh*]invariably means more than military training or preparation for royalty. That is because the divine imperative to train children is not in one specific area or aspect, but rather in all ramifications of human existence and endeavour for personal, divine and communal purposes. In the context of parenting, therefore, the Proverbs 22:6 idea of *chanokh* is best fitted with the Arabian etymology which pictures a parent engaged in the nurturing and training of an infant, amateur. The latter is significant for two reasons. First, the Arabian root for *chanokh* captures the tenderness and commitment involved in parenting through the stimulation of desire which consequently imbues discernment by rubbing the gums. That is the beginning of a training process that will affect every faculty and being of a child. Second, the imagery of a mother underscores the most important figure in parenting at infancy.

On the other hand, the idea of dedication/initiation in the use of that on inanimate objects is not exclusive. Instead, it also occurs within the realm of animate objects in the practice of child dedication either before birth (Judges 13; 1 Samuel 2), or after birth (1 Samuel 2; Luke 2:22; Mark 10:16). While the dedication, which carries the idea of '*to set apart'*, is conducted once but with eternal consequences, the process of child training is a continuum until maturity or adulthood is accomplished. Therefore, Harris asserts that Proverbs 22:6 denotes the continual training of the immature (a child) in the proper way of life. Put together, that *chanokh* in Proverbs 22:6 is appropriately rendered "to train" in a wholistic manner from infancy until maturity.

With the above understanding, the crucial question arises, what does it actually mean to train up a child? Train is defined as "to teach (a person or animal) a skill or type of behaviour through regular practice," to "make or become physically fit through a course of exercise and diet," to "train something on point or aim something at," and to "cause (a flaunt) to grow in a particular direction or into a required shape. [48] The above definitions suggest that *chanokh* involves teaching, directing, modelling, disciplining and disciplining, among others. The need to have adequate understanding of the meaning of that *chanokh* is fundamental, since parenting is a divine responsibility with enduring consequences. When parents understand what God commanded and expects from them in child training, the potentiality of positive results heightens.

In his analysis of Proverbs 22:6, Jim Laws presents veritable insights germane for this understanding. According to him, "it is important to know what is meant by training children. If one were to train the growth of a young seedling, the one would string out line to encourage the young tree to grow in a certain direction, straight and tall. To train an athlete means that one will provide the necessary regimen for that individual to become fit and become a winner. To train an animal is to cause it to accomplish a certain function like run a race, work, or perform a task. To train someone to perform a

[45] G.W. Parsons 1993 Guidelines to Understanding and Proclaiming the Book of Proverbs, Bibliotheca Sacra pp.150, 154: 151-170.

[46]Proverbs 10:1-22:16 and25:1- 29: 27

[47] Proverbs 13:23; 19:18; 22:15; 23:13-14; 29:15, 17

[48]R. L. Harris at al. Eds. 1980. Theological Wordbook of the O1d Testament, Moody Press, p.301. The Consisted English Dictionary Eleventh Edition.

skill is to teach and guide the progress of that individual so as to become proficient in that skill. To train a child is the process of parenting that will cause that child to reach the desired objectives which we as parents want them to attain".[49]

In each of these matters, *chanokh* is not complete until the subject actually attains the intended purpose of the process. Therefore, Laws prescribes five critical elements parents must consider as critical in their understanding and pursuit of training. First, training is not a one-time exposure to godly rules or principles for living but a continuous process until the intended purposes are accomplished. If the trainee cannot do the job, training must continue until the desired skills are achieved. The same is true with training our children in living godly lives. Second, the above instances suggest that mere telling children what is expected of them is not adequate training. It is only when the child actually arrives at the point of functioning on his or her own in conformity to what has been taught, that such parents can consider him or her to have arrived in the training process. Intrinsic in this element is the idea that teaching is not the same as training.

Teaching, which is an exposure to truth, or basic knowledge about something, is to be distinguished from training, which involves the process of development. Third, the exposure of a good home lifestyle is not training, even though this is very important. Simply because one raises them in a moral environment is no guarantee that a child will accept the standard for living as his or her own The Bible and history are full of examples of moral parents "who raised immoral children. Fourth, simply exposing children to moral class as important as that is, is not training. People must not depend solely upon the moral class or the college to train their children. Proverbs 22:6, talks about the kind of personal training that can only come from parents for their children. Fifth, raising a child, as important as that is, is not training. When one raises something, the one should grow it. Raising a child would certainly include feeding, clothing, and protecting them from danger until they reach physical maturity. However, training involves the development of the soul as God intended.

Without any doubt, the description of the meaning of Proverbs 22:6 is relevant. The approach of delineating what training is not is also insightful. First, training is not a hit-and-run adventure and is not done by proxy. To train is not to provide conducive environment, raising up of children or teaching good morals, even though they are part of the process, yet it is not the same as training them.. Instead, it is to train up a child in every aspect of life until he or she matures. This is evident in the various instructions, admonitions and warnings given to both parents and children on how to live meaningful lives (which is called wisdom) and the consequences of disobedience (otherwise known as foolishness). Therefore, Proverbs 22:6 suggests that the process which cuts across every aspect of human development toward the perfecting of the mental, physical, emotional, psychological, vocational and spiritual faculties and being of an individual is training. It is parenting in action for a harmonious development of a total person for the present and eternal gains. This is both foundational and fundamental.

The foundational and fundamental nature of a child training in Ancient Israel are not only evident in the different modes of instruction in several words associated to it.[50] One purpose of education in the Old Testament was training for a separate and holy life; this is the command of God found in Leviticus 19:2. Holiness and wisdom were not intended to be theoretical, but intensely practical. [51] Those who have truly learned

[49]Jim Laws 1988, Child Obey your Parents, Remember Creator in Youth. Truth in love Lectureship, Pulaski: Sain Publications, pp.211- 215 [205 220].

[50] Matthew Henry's Commentary on the Whole Bible, PC Study Bible Formatted Electronic Database Copyright © 2006 by Biblesoft, Inc.

[51] R. Prevost. 1990. Education in the Old Testament. Mercer Dictionary of lb! Bible. W.E. Mills. Ed. Georgia: Mercer University Press, pp.234 - 235.

wisdom would live ethically, loving God with their entire being. During the prophetic era, Isaiah presents teaching the children '*in the way of the Lord*' as basic condition for family peace and health (Isaiah 54:13). Both parents were important in the education of all their children. The centrality and imperative nature of Proverbs 22:6 emphasises that training is a great duty, particularly to those who are the parents of children, the primary function of the imperative is to express a command. [52]

By implication, therefore, this command is obligatory and not suggestive. It underscores the urgency and importance attached to training in parenting. But the question remains, why a command and not a suggestion? The Book of Proverbs provides the answer to the question thus Proverbs 22:5 reads, "*Foolishness is bound up in the heart of a child; the rod of correction will drive it far from him.*" Proverbs 23: I3 - l4 asserts: "*Do not withhold discipline from the child. If you beat him with a rod, he will not die. If you beat him with the rod, you will save his life from Sheol*." Again, Proverbs 29:15 affirms: "*The rod and rebuke give wisdom, but a child left to himself brings shame to his mother*." From the above examples, it is obvious that the book of Proverbs perceives children as vulnerable to sinful allurement and waywardness. If left to themselves, they will certainly bring shame not only to their parents, but to themselves. The idea of saving them from Sheol suggests the deliverance from the grave consequences of permissive parenting, parental negligence and irresponsibility. [53]

To this end, Laws affirms that it is necessary for parents to propagate their God-given wisdom to their children from infancy so that it may not die with them. Parents are to train children during those early formative years (Proverbs 4:3 - 4), to keep them from sin, to prepare them for what they are to face. "Train them up, not in the way they would go, but in the way they should go, the way in which, if you love them, you would have them go. Train up a child according as he is capable (as some take it), with a gentle hand, as nurses feed children (Deuteronomy 6:27) so that when they grow up, when they grow old, it is to be hoped they will not depart from it.

Almajiri practice

The term "*Almajiri*" is a Hausa word for a pupil or student and emanates from the Arabic word '*AlMuhajir'* which means a seeker of Islamic knowledge. Its origin can be traced from the migration of Prophet Mohammed from Mecca to Medina. Those who migrated with the Prophet to Medina were called, '*Al-Muhajirrun'*, meaning migrants. In Nigeria, the word "*Almajiri*" means those who left their villages or towns,parents, relations, and friends in search of Islamic religious knowledge and scholarship[54] The *Almajiri* system in Northern Nigeria started around the 11thcentury A.D. in Kanem-Borno and was later replicated in the Sokoto Caliphate after the triumph of the Jihad led by Sheikh Uthman Dan Fodio.

Both Empires not only promoted the scheme but also supported it with public finances. Asides the authorities' recognition and promotion, the scheme also enjoyed the support of other major stakeholder such as, the community, the parents and the pupils themselves. Later on, the products of the system were to form the group of elites that controlled various government organs and parastatals in the pre and post-colonial Northern Nigeria. [55]In 1904, when the British invaded and colonised Northern Nigeria, they manned the treasury and abolished state funding of *Almajiri* school system, which they saw as mere religious schools. This development made Islamic scholars unqualified

[52]M. Futato. 2003_ Futalo Basic Hebrew Tutorial. Mark D. Futato, in Bible Works.
[53] N.V. Pelt. 2009. Train Up a Child; Lincolnshire: The Stanborough Press Ltd p.88
[54] J . Laws. 1988. Child Obey your Parents Remember Creator in Youth in Love Lectureship. Pulaski: Sain Publications, pp.21 l - 212.
[55] Kabiru I. (2010). "The North and Almajiri Phenomenon". www.gamji.com/article8000/NEWS8282.htm.

for employment and participation in politics. This further increased the poverty situation, as *Mallams* (Teachers) lost their jobs because of the lack of western education (the only criteria for white-collar jobs) which was only available for educated individuals.

With the loss of support from the government, the helpless Emirs and increasing number of students to cater for, the care of the *Almajiri* became overwhelmingly burdensome for *Mallams* who were left with no choice, but to send these young pupils out to beg for alms [56] As AbdulQadir [57] opines: an *Almajiri,* in his early childhood, *is* usually expected to be educationally oriented in the tenets of Islam andhe is eventually, supposed to be groomed into a decent Muslim at adulthood. However, the common norm in Northern Nigeria today has deviated from this practice, giving way to a mob of bowl-carrying children wandering the streets in search of one thing or the other. Begging is the most discomforting aspect of the *Almajiri* system as it brings the pupils out of the supervision of the *Mallams* and gives them away to negative habits as they come in contact with morally deficient people such as prostitutes, cultists, terrorists etc. [58]

The present day *Almajiri*, who are victims of neglect and exploitation are seen everywhere singing and begging for food and money, being vulnerable to abuse, drugs trafficking and various forms of exploitation. Their condition of living is below average as shown in their torn, dirty looking cloth, hungry stomach, and unkept bodies. These *Almajiri* are mostly found far away from their places of abode in search of Islamic knowledge, which means they do not reside with their biological parents, who for religious permissiveness, marry as many wives as possible and produce scores of children without any sense of responsibility. These children are dumped in *Almajiri* schools because Islamic education is free; and in most cases, some of the parents never show up again, let alone cater for their children [59]

President Muhammadu Buhari,[60]drew attention to the offensive *Almajiri* system that features children yanked at an early age onto the streets in Northern Nigeria to become beggars and social miscreants in the name of religious scholarship. Though long acknowledged as an anomaly, the President followed the well-beaten track of the elite in apportioning blame, offering listless solutions and avoiding the hard, but necessary step of shutting it down. A system that puts millions of vulnerable children on the streets is cruel, a violation of their rights to care and schooling therefore deserves nothing else but strong action to end it immediately.

Already, the President's seeming casual acknowledgement of the problem has provoked critics, who suggested that he should act as a leading member of the Northern elite class that he blamed for poverty and child begging.[61] One couldn't agree more with this lamentation. When one drives round most Northern cities of this country, what upsets one most is the status of the poor people. One sees the so-called Almajiris wearing torn

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[56] Shittu, A.B & Olaofe, M.A (2015). "Situations of the Al-Majiri System of Education in Contemporary Nigeria: Matters Arising". Ilorin Journal of Religious Studies, (IJOURELS) Vol.5 №2, pp.37–46

[57]AbdulQadir I A (2003). Gomment & Esomchi, 2017 "The Almajiri System of Education in Nigeria today". www.gamji.com/index.php /SJPAS/article/view/637, Presented at the 21st convocation of Bayero University Kano.

[58] Abuh, A, (2015) Nigeria: fresh onslaught against Almajiri scourge Retrieved from http://allafrica.com/stories/201501060382.html

[59] AbdulQadir I A (2003). Abdulqadir, 2003, Gomment & Esomchi, 2017 "The Almajiri System of Education in Nigeria today". www.gamji.com/index.php /SJPAS/article/view/637, Presented at the 21st convocation of Bayero University Kano.

[60] Shittu, A.B & Olaofe, M.A (2015). "Situations of the Al-Majiri System of Education in Contemporary Nigeria: Matters Arising". Ilorin Journal of Religious Studies, (IJOURELS) Vol.5 №2, pp.37–46

[61] Odoemelam, C.C., Kidafa, I., Onyebuchi, A.C., & Agu, O.S. (2014). "Influence of the Boko Haram Security Threat in Nigeria on the Level of Interest in Mainstream Media News among Postgraduate Students at University of Nigeria". Nsukka. Global Journal of Interdisciplinary Social Sciences, 3(3), pp. 77–84

dresses with plastic bowls. It seems the Nigerian elite and intelligential leaders are all failing the masses and it is apt in its indictment of the leadership of Nigeria.

As a matter of urgency, a malignant social and economic problem requires, first, a proper, accurate diagnosis, followed by workable solutions and most importantly, the will power to implement them. All these three seem to be lacking in the central and state government approaches. Believed to number between eight and 10 million across the 19 Northern states, especially the 13 states of the North-West and North-East zones, these *Almajiris* are children, aged between five and 15, sent from their homes to itinerant Islamic teachers for religious instruction; some are separated from their parents by age four and drift far from home across distances even adults would hesitate to traverse. [62] A child born in Sokoto town, for instance, could end up with his *mallam* in Maiduguri, over 1,000 kilometres away; another from the ungoverned borderlands linking Nigeria and Chad, Niger Republic or Northern Cameroon to roam the streets of Kaduna. Thus, sent adrift, they are not supported by their parents with money or clothing. Instead, they survive by begging, scavenging and occasionally running errands for residents. They share their meagre takings with the *mallamai*, (teachers) many of whom are not properly schooled in Arabic Education and most times not at all schooled in Western sense. They are often bedraggled, in tattered, filthy rags combined with their equally unwashed bodies. They are pitiable spectacles. They besiege restaurants, places of worship, palaces, cinemas and outdoor recreation centres aggressively harassing people with their begging bowls.

They do not attend regular schoosl, since, according to the National Council for the Welfare of the Destitute; some *mallams* indoctrinate them to regard Western education as sinful. On graduation from the *mallams* schools, they are unemployable in the formal sector. They are ever available as recruits for sectarian and ethnic violence and, lately, for terrorism. Governor Abdullahi Ganduje admitted in 2017 that, there were up to three million of them in Kano State,[63] while a 2014 headcount identified 462,212 *Almajiris* in Katsina State. It seems the system is a national shame.[64] Riots in the northern states in 1953, 1966, 1980, 1982 and 1991 and all others since then, have had a prevalence of these child rioters. The Justice Anthony Aniagolu's report on the Kano riots emphasised the large contribution of *Almajiris* in the orgy of killings that left over 1,000 people dead. They were prominent in the 1982 Bulumkutu riots in Maiduguri, Borno State, and in the orgy of violence in Kafanchan, Zaria, Bauchi, Kaduna, Kano and Katsina in 1987. [65] They are,most times, willing tools for suicide bombers and cattle rustlings.

Exploring Proverbs 22:6 vis-à-vis Almajiri practice in Nigeria

Now is the time for action. Once relevant when literacy in Arabic was the basis of social, economic and political mobility, it seems today, *Almajiri* system is a ghastly aberration. The 19 Northern state's governors should take a decisive action on the situation of the unfed, unclothed and uncared for children are clear violations of their constitutional rights, the African Charter on Human Rights and the United Nations charters on rights and the rights of the child. All states should domesticate the Child Rights Act that enshrines the right to care and to free, compulsory education up to age

[62] Taiwo, F.J (2013). "Transforming the Almajiri Education for the Benefit of the Nigerian Society," Journal of Educational and Social Research, Vol.3 №9, pp. 67–72.
[63] Gommen T. I & Esomchi, O. S (2017). "Nigeria: Breeding Future Terrorists. A Study of Almajiri of Northern Nigeria and Islamist Militia". Conflict Studies Quarterly Issue 18, pp. 80–92.
[64] James, M. O (2013). "The Almajiri and the Boko Haram Conundrum". Retrieved from https://eastandsouth.wordpress.com/2013/02/06/the-almajiri-and-the-boko-haram conundrum/. 17/7/2017.

[65] Gommen T. I & Esomchi, O. S (2017).

15. Religion cannot and should not be a justification for binge procreation. Educating and empowering women will go a long way in arresting the uncivilised practice.

It is proper that The Northern states consider also commendable programmes such as, compulsory free education up to secondary school level, adult education and criminalise the practice of parents throwing under-age children on to the streets. This study found out that after years of impoverished existence with the *mallams*, the ability or knowledge of *Almajiris* in reciting the Koran is far below that of children who live with their parents and attend both Western schools and Koranic schools, thereby exposing the dubious value of the aberrant system. Northern governors and the elites will do well to stop manipulating and using religious sentiments for political advantage; they should borrow a leaf from the injunction in Proverbs 22:6.

Terrorism, kidnapping, frequent riots, banditry and Fulani herdsmen/militants rapine have cost thousands of lives, displaced millions and decimated farmland and other economic activities. No amount of investment summits or troop deployment will bring investors to a disastrously and unsafe region. There is no cultural basis or excuse for *Almajirai* or for mass illiteracy. No one should give an excuse that it is in accordance with Islamic culture, no, it is not. This is because while Northern Nigeria states have average literacy rates below 50 percent, literacy levels in other predominantly Islamic countries are as follows: 94.48 percent in Saudi Arabia, 97 percent in Iran, 93 percent in the United Arab Emirates and 95.6 percent in Turkey and South Africa, has 94.37 percent literacy. [66]

Conclusion

The concern of this paper was to use Proverbs 22:6 as a yardstick to highlight salient area that has not been given adequate emphasis in the efforts to restructure the *Almajiri*system for the benefit of the general public. This researcher concurs very strongly with the assertions that the problems of *Almajiri* and desertification, requires concerted efforts through co-operations among all the nineteen Northern states and the FCT on the one hand, and internationally, on the other, one must also emphasise the need for all hand to be on-deck in order to confront the debilitating wastage of human resources. And the time to act fast is now. There is no point wasting time on excessive technicalities and bureaucracies, since the problems did not give any room for such expensive luxury.

Therefore, Northern state governors, the ministry of inter-governmental affairs in conjunction with the ministry of youth developments and that of environment should jointly liaise with their counterparts in order to apply this unparalleled factual and unprejudiced injunction in Psalm 22:6. All Northern states government authorities should set up child rehabilitation centres; pull in the hapless children and return them home, where possible, to their parents and guardians. They should be taught the way to go so that they will grow and make Nigeria better. Any parent who, henceforth, abuses his child by pushing him out onto the streets should be prosecuted. States and local governments should set up, fund, train personnel and equip functional social welfare services units/agencies to monitor child abuse, ensure that every child receives schooling and outlaw child begging.

Finally. the researcher recommended the following:

Northern governors should ensure that funding should be adequate, regular and monitored. The school curriculum should be planned to include technical and vocational

[66]Thurston, A. (2013, January 3). "Nigeria: In Niger State, plans to build state-run Qur'anic schools as a means of preventing radicalization". Retrieved from https://sahelblog.wordpress.com/2013/01/03/nigeria-in-niger-state-plans-to-build-staterun-quranic-schools-as-a-means-of-preventing-radicalization/. On 17/7/2017.

courses. Its long objectives should be for self-sufficiency and self-employment. Adult and technical education should be put in place to cater for older ones. In addition, competent and qualified Muslim teachers should be employed in government owned institutions to reduce the fear of some Muslim parents who are afraid of losing their children to Western ideology, although their political counterparts usually send their children to Europe and United States for training without biting an eye-lid concerning Western influence. There should be constant supervision and monitoring of the *Almajiri* schools' programmes and curriculum so as to check negative instructions and orientation. Lastly, all forms of street-begging and parental neglect should be criminalised by the government while poverty reduction programmes be implemented to reduce the juvenile delinquency of *Almajiri* in Northern Nigeria.

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Challenges in Border Security: The Nigeria-Cameroon Republic Experiences

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Abstract
This article explores the difficulties looked in keeping up with border security among Nigeria and Cameroon. Border security is one crucial part of public safety which aimed at forestalling illegal trade, migration, transnational crimes and enhanced territorial integrity. Nigeria and Cameroon shared the boundary which stretches approximately 1,690km and was characterised by porous borders, weak institutional structures, and insecurity there by making it difficult to control trade, migration and transnational crimes, consequently making border control highly challenging. This paper analyses the challenges in border security, with special emphasis on the Nigeria-Cameroon Republic encounters. The study adopts a historical methodological approach in collecting and analysing data from various relevant literary works. The discoveries feature the fundamental hinderances to border security, which includes, insufficient border infrastructures, corruption, lack of coordination and cooperation between relevant agencies and insecurity within the border territories. More so, human trafficking and transnational criminal activities present critical dangers to border security. To resolve these issues, the paper recommends some measures such as increased funding in border management, improvement in staffing, training and coordination among border security agencies in order to reinforce border security in the Nigeria-Cameroon Republic border.
Keywords: Challenges, Border and Security.

Introduction

Border security is a crucial aspect of national security, playing a pivotal role in protecting countries from various threats such as terrorism, illegal immigration, drug trafficking, and smuggling. These security issues have attracted profound attention in many countries due to the challenges it poses to national security. These border challenges are compounded by globalization tearing down every visible border through advancement in information technology, which resulted in the transformation of international relations. Akinyemi (2013) argues that one of the main responsibilities of a state is the extent to which it safeguards its borders from transnational crimes being made easier due to globalization.

Consequently, crimes are committed without crossing borders, and huge amounts of goods are sold through cyberspace. The Internet has made it more difficult to manage boundaries, combat cross-border crimes, and effectively dismantle borders by allowing imports without going through customs. Trans-border crimes are said to have manifested themselves with the coming of colonialism, which regrouped states and communities into new nation-states with defined borders manned by law enforcement to protect the polity and its economy. The boundary between Nigeria and the Republic of Cameroon has long been a subject of concern due to various issues and challenges

related to security. The border was created by imperial fiat without considering the region's ethnic and cultural complexities. This arbitrary boundary has led to disputes over land in the Bakassi area, resources, and territorial claims, thereby fostering tensions between the two nations. The two countries share a common border that stretches approximately 1,690 kilometers and traverses diverse terrains, including dense forests, rivers, and savannahs. The ethnic groups along the boundary shared certain socio-economic similarities, far more remarkable than the differences between the two countries due to their colonial history. These shared socio-economic values and the shared international boundaries made security and other related issues very delicate and complex across these borders.

The porous borders contributed to and continued to encourage cross-border crimes, terrorist attacks, drug trafficking, and illegal trade, such as the smuggling of contraband goods like shoes, frozen poultry products, duty non-paid cars, and foreign parboiled rice (Akinyemi, 2013, and Babatunde et al., 2019). These security challenges were being made more complex by poverty, armed banditry, insecurity and transnational crimes, chronic armed conflict, and lack of good governance. Against this backdrop, this paper aims to provide a thorough descriptive analysis of Nigeria-Cameroon's border security situation, examining various factors contributing to its complexity, including political instability, porous borders, transnational threats, and inadequate security infrastructure.

Conceptual Review/Literature Review

Border security encompasses various interconnected elements that work together to safeguard national boundaries and maintain the integrity and sovereignty of a country's borders. This process includes the application of science and technologies, personnel, intelligence, policies, and partnerships to address potential threats and ensure control over the entry and exit of individuals, goods, and information. On this note, Dowling et al. (2012) stress that the critical component of border security is using advanced border surveillance and monitoring technology. This includes integrating and utilizing sensors, cameras, drones, and biometric systems to detect and track unauthorized border crossings. For instance, ground-based radar and infrared sensors identify suspicious activities in remote areas. At the same time, biometric systems facilitate the identification and authentication of individuals entering or exiting the country (Zeng et al., 2016).

Security is a critical aspect of any nation, and it refers to proactive measures taken to safeguard against threats, risks, or vulnerabilities (Kim and Solomon, 2015). Security mostly refers to the degree of resistance to or protection from hostile forces or harm. Globalization and advancement in Information and Communication Technology (ICT) have led to increased cyber threats, making it more critical for every country to adopt robust security measures that ensure the confidentiality and integrity of their citizen's data. Thus, the survival of a state lies in the ability to maintain national security through economic power, diplomacy, power projection, and political power. Accordingly, to possess national security, a nation must include financial, energy, and environmental security. Security threats involve not only conventional foes such as other nation-states but also non-state actors such as violent non-state actors, narcotic cartels, multinational corporations, and nongovernmental organizations; some authorities include natural disasters and events causing severe environmental damage in this category (Osimen et al., 2017)

In another but related view, Ahluwalia et al. (2019) opined that in addition to technology, the border security framework relies on the presence of trained personnel who are responsible for border inspections, patrols, and enforcement activities. Border security agencies include customs officers, border patrol agents, and immigration

officers who undergo rigorous training to detect and apprehend individuals with malicious intent at the point of entrance. This human element and technological aspects play a crucial role in ensuring the effectiveness of border security measures. Another vital aspect of the conceptual framework is intelligence gathering and analysis. Intelligence agencies work collaboratively with border security agencies to collect, corroborate, and analyze information on potential threats, including terrorism, drug trafficking, and illegal immigration (Bureau of Diplomatic Security, 2020). This intelligence report not only helps in identifying high-risk individuals but also assists in preventing emerging threats.

Furthermore, Inter-agency rivalry constitutes a challenge to their cooperation along the Nigeria-Cameroon border post. Buttressing this, Omogui (2006) in Babatunde et al., 2016, stresses that rivalry involves competition, contention, or emulation within and between agencies for something of perceived value to the contending interest. This could result from individual differences, powerful functional and regional orientations, new strategic concepts, and technological initiatives, each with differing force structure implications. These developments erode the efficacy of the agencies and institutions to deal effectively with border security crimes and the threats and challenges to the state and its citizens in the region. It also indicates that the inter-agencies feud at the border region and the prevailing economic policies of both states are tantamount to influencing illegal cross-border transactions in goods, currency and other threatening circumstances.

In summation, Osimen et al. (2017) considered border Security to mean border control, management, monitoring, protection, etc. The border security agencies usually monitor them and are responsible for facilitating or limiting the movements of people, animals, and goods in and out of a country. Further, he stresses that border security can be divided into two main categories: securing borderlines (activities along the boundary) and controlling ports (harbors, border posts, and airports) of entry. Thus, these challenges are real and must be addressed to secure the border against terrorism and arms proliferation and for effective border security.

Methodology

The study adopts a qualitative data collection approach based on a multi-disciplinary approach of logical analysis. The method enables the researcher to understand the worldview on the studied theme. The data sourced include Journals, Books, e-books, reports, newspapers, e-journals, scholarly publications, information on the Internet, and information from government officials. This data collection method was adopted in this study because of the insecurity posed by terrorists, armed bandits, and the military counter-insurgency and reconnaissance activities in the Northeast. Therefore, these data sources are maximized for thorough and empirical analyses. Thus, the multi-disciplinary approach used in data collection, interpretation, and presentation of data led to a study that is not only descriptive but also historical.

The Nature of Nigeria–Cameroon Republic Borders

The nature of the Nigeria-Cameroon border, beginning from Borno, Adamawa, Taraba, Benue, and Cross River states in Nigeria, is characterized by a complex and contested nature due to historical, political, and social factors and has undergone several adjustments and negotiations over the years. This border has often been a source of tension and conflict between the two countries, leading to numerous territorial disputes. The border was defined by the Anglo-German Agreement of 1913, which resulted in the delineation of the border between British-controlled Nigeria and German-controlled Kamerun (now Cameroon). This imperial agreement was carried out without cognizance of the ethnic, linguistic, and cultural affiliations of the local populations domiciled in the affected territory (Chambati, 2010).

This lack of consideration has separated communities with shared ancestry and cultural heritages by the imperial border (Ibeanu & Vidinghoff, 2009). Similarly, Mustapha (2004) opined that most of these border territories, either in the mountainous areas or in the jungle, make border surveillance difficult and ineffective. Consequently, these border states had both legal and hundreds of illegal routes, leading to Cameroon and other African states. The two countries share a border which stretches approximately 1,690 kilometers and traverse diverse terrains, including dense forests and rivers, marred with hundreds of footpaths crisscrossing each other at different points which were mostly unknown by security agencies, are unmanned, unprotected and thus serve as leaky routes for arms and ammunitions trafficking into Nigeria (Osimen et al., 2017).

These illegal activities were done despite the efforts of the joined security operatives like the Nigeria Police, Customs Service, Immigration Services, etc. in border surveillance. On this note, Nte (2011) opined that there is a relation between the accessibility of weapons like Small Arms and Light Weapons (SALW) and the increase of violence in the forms of communal conflict and political instability, which pose a threat not only to security but also to sustainable development. In buttressing this assertion, Bello and Mohammed (2022) argued that the Nigerian borders were porous and hence encouraged all forms of cross-border or trans-border criminal activities such as human trafficking, smuggling, drug trafficking, armed robbery, money laundry, and illicit arms trafficking resulting to proliferation of Small Arms and Light Weapons (SALW). An intelligence report by SBM on proliferation of arms in Nigeria revealed about 6145,000 small components were in the hands of non-state actors in Nigeria (Daily Trust 2021).

Table 1: A Table Showing the figures of legal and illegal routes in the Nigerian Border.

Legitimacy	Routes	Major Activities Going on at Borders
Legal	84	Sources of importation of goods and services.
Legal Banki(Borno)	1	As above
Legal Mfum (Cross River state)	1	As above
Illegal routes in Adamawa state	80	Promotes cross-border businesses between Adamawa petty traders and Cameroonian buyers. Also, it serves as a point of illegal entry, smuggling of cars, arms Smuggling, exportation of drugs, and Human trafficking.
Illegal routes in other Border States in Nigeria	With more than 1,400 in different borders states combined	As mentioned above it also serves as the entry point for the importation of drugs and Human trafficking abroad.

Source: Compiled by researchers based on the Reports in the Daily Trust, 31st Oct 2021, and The Guardian, 1st/Dec/ 2022

The above table illustrates the predominant cross-border illegal routes with Ogun and Adamawa states leading according to the reports. These criminal activities were compounded by globalization, which is tearing down every visible border through advancement in information and communication technologies, which resulted in the transformation of trans-border crimes.

Major Challenges Besetting the Nigeria-Cameroon Border Security

Border security as a way of promoting national security has generally been given low priority in the Nigeria-Cameroonian border control compared to security provided for political elites and their assets in the Nigerian capital and other industrial centers far removed from the borders. Consequently, it is against this backdrop that this paper seeks to anatomize the challenges at the Nigeria-Cameroonian border and the need to secure the border against terrorism, arms proliferation, and for effective border security.

Porous Borders

The porous nature of the Nigeria-Cameroon border facilitates the movement of criminals, smugglers, and armed insurgents. Trafficking of drugs and contraband goods is prevalent due to inadequate monitoring and surveillance systems. In the same vein, Ezugu (2015) posits that the porous nature of the border has allowed for the exchange of goods, services, and people, which has shaped the socio-economic dynamics of the region. The lack of physical border barriers and inadequate border security agents create opportunities for criminals to operate easily, in the form of terrorism and armed banditry, leading to significant security risks for both nations. These condition serves as open doors for smuggling and other illegal activity, which has evolved transnational crimes and makes border territories a transnational crime zone.

The porous border of a country has promoted cross-border crime which proved to be a challenge to both countries. The porosity of the border as the most palpable factor militating against border security had sometimes led the Nigerian Federal Government sometimes in 2013 contemplate entering into private-public partnership for border patrol across the Nigerian land borders (Akinyemi, 2013). This policy, by definition, was meant to create physical barrier (fencing) of Nigeria's borders vis-à-vis her neighbors, notably. Okeke & Ojong (2018) lamented the porous borders and argues that these borders encourage the inflow of weapons and make acquisition easy.

Nefarious Attitudes of Security Agents at the Border Post

Another critical aspect affecting border security is the nefarious attitudes of border security agents and the governance situation within each country. Weak governance, corruption, and inadequate law enforcement agencies enable criminal networks to thrive (Abdullahi and Nguh, 2020). The corrupt attitude of border officials contributes negatively to border security. The border officials at checkpoints extort money from people. This attitude give criminals an easy way to infiltrate the borders. Similarly, smugglers bribe the border official and find their way into both countries. This recalcitrant attitude among border officials on both sides often underminess security efforts' integrity. According to Kouassi (2019), this led to unchecked movement of people and inefficient handling of documentation, which resulted in the perpetuation of illicit activities.

As a result, countless innocent Nigeriens are being killed in the two countries. Strengthening internal security measures is crucial to tackling border security challenges effectively. When border security personnel cease to function effectively, different forms of crimes prevail and security in both countries or at the border region is seriously jeopardized. This is because effective border security constitutes the most visible sign of sovereignty of a State on its territory.

Trans-Border Crime

One of the major challenges in Nigeria-Cameroonian border security is the prevalence of transnational criminal activities. Commenting on this, Ajayi and Ngwu (2019) argued that illegal trafficking of drugs, arms, and humans is rampant across the Nigeria-Cameroon border. These crimes, according to them, are made easier due to the

porous nature of both legal and illegal entry points and corrupt practices among border security agents. This poses a serious threat to both nations' socio-political and economic stabilities. The security apparatus on both sides is greatly undermined by expounded criminal activity across this border, thus thwarting law enforcement agencies' efforts in both countries.

According to the United Nations Office on Drugs and Crime (UNODC), the Nigeria-Cameroon border serves as a major transit route for drug trafficking, further exacerbating the security situation in the region (UNODC, 2020). Buttressing this, Bello and Mohammed (2022) opined that United Nations Children's Fund (UNICEF) report revealed that the Nigeria coastal and border towns in the South-South states of Cross River, Akwa Ibom, and Rivers are frequently used as staging points by child traffickers into Equatorial Guinea, and Cameroon. Therefore, one can posit that the challenge of border porosity at the Nigeria-Cameroon borders had been one of the dominant issue thwarting the politico-economic development in both countries over the years.

Political Tensions and Disputes

The border territories had witnessed a historical political tensions and disputes between Nigeria and Cameroon, which further complicated the security cooperation efforts in both countries. Border demarcation issues, competing territorial claims, and disagreements over resource allocation often overshadow the joint cooperation's required to enhance border security (Kouassi, 2019). The disputed area around Lake Chad and Bakassi has been a particular point of contention, with both countries engaging in negotiations and legal proceedings to clarify ownership and usage rights. One of such dispute is the Bakassi Peninsula, which was finally resolved by the International Court of Justice (ICJ) in 2002, ruling in favor of Cameroon.

This ruling resulted in the transfer of the territory from Nigeria to Cameroon in 2008, leading to the problem of population displacements and tensions among affected border communities that shared ancestry and cultural ties being separated by the border. The implication is that the border is not safe due to the influx of people and their numerous socio-economic activities taking place across the border.

Insecurity Along the Border

Recently, the border between Nigeria and Cameroon has been a site of heightened security concerns. The region has witnessed the activities of militant groups, such as Boko Haram and the Islamic State West Africa Province (ISWAP), that operate across the border. The porous nature of the border has allowed these groups to move freely between the two countries, making it challenging for security forces to combat their activities effectively. Fon and Mbella (2015) stress that criminals employ some organized modus operandi to flout security efforts every year locally and internationally. Thus, this was typical in the activities of Boko Haram and other insurgent groups, contributing to the security challenges faced by Nigeria and Cameroon (Alkali et al., 2014).

Commenting on the challenges of insecurity at the Nigeria border, Gros (2011) posits that the issues at the borders, which serve as conduits for illicit transnational traffic of small arms and light weapons, were further aggravated by the limited presence of security and law enforcement agents who either poorly equipped, poorly paid, poorly trained and sometimes compromised or recruited to make the bid of the terrorists. This concomitantly led to rampant crimes of terrorism, banditry, contraband, trafficking, kidnapping, and even insurgency of all kind, hostage-taking, highway robbery, and smuggling in the Sub-region (Bello and Mohammed 2022). The current security challenges in the Nigeria-Cameroonian Northern borders, which were marred as a result of the incursion of Boko Haram terrorists and armed bandits who terrorize innocent

citizens on both sides of the borders, calls for the need to put in place a rather effective border control system.

Conclusion

The conceptual clarification in this study no doubt threatens security and national development in both countries. The Nigeria-Cameroon border remains a hotspot for security challenges, with transnational terrorism, cross-border crimes, and inadequate border infrastructure being key issues. These challenges coupled with country-shared boundary stretching approximately 1,690 kilometers and traversing diverse terrains, including dense forests, rivers, and savannahs hindering effective border security between these neighboring countries. These challenges necessitate the urgent need for changes in how and how border securities agents operate.

Thus, the governments of the two countries and relevant stakeholders from both sides must be proactive in securing their borders. The growing rate of trans-border crimes coupled with the unabated corrupt practices among the security agents at the borders, and high rate of unemployment among the youths have concomitantly increased the violent crimes, which has become the recurrent theme of Nigeria and Cameroon Republic's socio-political relation along the border areas. Addressing these issues is essential to ensure the safety and stability of both nations.

Recommendations

Despite the numerous challenges of the Nigeria-Cameroon Republic border security examined in this study, there are possible solutions through cogent suggestions and recommendations, which are as follows:

- Enhanced Border Patrol and Surveillance: Both countries have to invest in advanced surveillance technologies, including drones, cameras, and radar systems, can significantly improve border monitoring. There is urgent need to increasing the presence of well-trained border security personnel to deter and apprehend illegal activities at the border.
- There is a need to engage community leaders at the grassroots level and civil society organisation in order to collaborate, share information on cross-border crimes and criminality. This group are fundamental in the space of sensitization of the overall population on the perils of crimes and giving vital information to security agencies.
- Also, there is urgent need to increasing the presence of well-trained border security personnel to deter and apprehend illegal activities at the border.
- Adequate training, upward review of incentives and adequate resources should be allocated to improve infrastructure, communication, and logistics equipment for the grooming of efficient and less compromising among the security agents. This will help them to handle modern security threats effectively at the border.

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From Global To National Views: Examining Intelligence Gathering As An Insurgency-Curbing Policy A Review of Essay

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Abstract
It is pertinent to note that insurgency has being a menace to the development of human capital and natural resources in the globe. No doubt, every state is proffering solution to curb the threat of insurgent's cum terrorists' groups. This paper focuses on insurgency from the global, regional and national perspectives, adopting selected three countries such as Great Britain, Sri Lanka, France, Kenya and Nigeria. In addition, timely and accurate intelligence have been used by governments and security agencies to submerge the activities of the insurgent groups yet the war against them still persist. Enchanting insights from the prevailing literature, the paper views that the root causes of insurgency is not tackling the accurate and timely intelligence to curtail it. More so, some of the security agencies lack the modern tools in gathering intelligence such as measurement and signature intelligence (SIGMINT), signal intelligence (SIGINT), geospatial intelligence (GEOINT) and so on. It concludes that insurgent groups operate differently based on ideological, religion and political spheres, as well as uneven distribution of resources, secession and so on. Nevertheless, with accurate, timely and prompt intelligence sharing the governments and security agencies will be able to combat and win the war against terrorists cum insurgents' groups.
Keywords: Counterinsurgency, Ideology, Insurgent's group, Intelligence gathering, Security forces.

Introduction

The insurgency has been a massive hindrance to Nigeria's peaceful coexistence. Terrorism cum insurgency are two sides of a coin; insurgents utilize terror attacks to perpetrate their nefarious activities such as bombing, killing, kidnapping, robbery and so on (Adegoke 45-7). The Nigerian Government has been battling terrorism and insurgency threats for over a decade and has been unable to win the battle due to the lack of strategic and coordinated intelligence (Agbiboa 68).

Several factors have contributed to the failure to combat and defeat the terrorist group. These, among others, include a lack of timely and reliable intelligence reports concerning the terrorists, inadequate intelligence sharing amongst the security agencies, lack of political will on the part of the government, and failure to address the root causes (Onuoha 112-5). Pertinent to note is the fact that insurgency poses primary threats to national security and must be treated with vigor by the government (Agbiboa 73).

It is crucial to underpinning the British approach to the war against insurgency. A historical instance revealed the recent challenges and aid to improve organisational task. The British experience in Northern Ireland, especially the combat against the Provisional Irish Republican Army (PIRA) that started in year 1969. Another insurgent group surfaced, and its members were active in the Northern Ireland at that period, but PIRA remained the major threat. The PIRA has been qualified as highly developed in terms of intelligence-led terrorist group because of its functional and capacity precision (Isyaku 85-8).

Related to different countries engaging insurgent warfare, the United Kingdom came to the hostility in Northern Ireland with important experience in counter insurgency (COIN) and its current appendage, counterterrorism (Umejesi 45). Some of the United Kingdom's former insurgent warfare has-been withheld up as examples of efficiency in such wars. Inadequate and inaccurate intelligence gathering were key origin of the problems. It was reported by historian Chris Ryder that, "the principal weakness, according to the Chief of the General Staff who visited the Northern Ireland in 1971was an inadequate intelligence gathering''

In the encounter of an insurgency, intelligence must deliver the critical insight needed to understand what actions will be useful and what levels of dedication are requested, the tactical insight to attack the insurgent group when military action is used, and the government within short period of time they recorded huge success persistence (Sumner 18). Different agencies were involved in the intelligence combat against PIRA. From the onset the Royal Ulster Constabulary (RUC), which was expected to lead the intelligence collection to avert insurgency, was not availed to do the needful at the right time (Lowenthal 119). This made the British Army to interfere in Northern Ireland (and other intelligence agencies) to take the lead in intelligence gathering (Casey 32). As the uprising became more acute, many different intelligence units from the law enforcement, military and intelligence agents were established. More so, national agencies like MI5, MI6, the Secret Intelligence Service and Security Service, respectively, birthed to gather political and economic intelligence (Lowenthal 121).

It is crucial to underpinning the insurgency in Sri Lanka and how their government won the insurgents war through accurate and timely intelligence. Sri Lanka experiences the deadliest threat to its sovereignty and stability to the nation since her independence in 1948 from the British government (Wannesburg 26). The insurgent's war started from the late 1970s between the Tamils and Sri Lankan government. There are two major tribes in Sri Lanka, the Sinhalese and Tamils. The Sinhalese as the majority consist of 75% of the population, while the Tamils and others are 15% and 10% respectively (Casey 34).

According to Tarlebbea (71), the Tamils tribe later formed an insurgents group called Tamil National Alliance (TNA) which later metamorphosed to Liberation Tigers of Tamils Eelam (LTTE) in 1976, headed by Velupillai Prabhakaran. They engaged in insurgency activities with the Sri Lankan government from 1983 to 2009 in the last stage of the warfare. The LTTE ideology is not religious like other insurgent groups such as Boko Haram, ISWAP, ISIS, and so on, but secessionist (Establishment of Tamil Nationalism) and revolutionary socialism. The LTTE insurgent group was one of the deadliest and long insurgency wars against government. It lasted for about 26 years before the Sri Lanka government was able to crush them through timely intelligence and by addressing the root causes.

The Sri Lankan Tamils consider that they are been marginalized by the government (Sinhalese), they are victims of economic and political discrimination. The Tamils also claim that, since late 1950s, the Sinhalese who dominated the governments denied them free access to Sri Lanka's universities and other higher institutions, in addition to equally stopping funding to develop the Tamils areas, as well as banning the use of Tamil language and declaring Sinhalese as the country's official language. All these were the root causes of the insurgency in Sri Lanka (Sumner 16).

The successive Sri Lanka governments were able to win the war against the deadliest insurgent group after 26 years. The administration of Lt. Col. Nandasena Gotabaya RAJAPAKSA failed woeful to end the insurgency in the country because he neglected timely intelligence and grand strategy. He focused mainly on military hard power to conquer the insurgent's war. Contrary to this, his successor Mahinda RAJAPAKSA, the President between 2005 and 2015. He adopted grand strategy and intelligence gathering

to curtail the LTTE nefarious activities. He used strategic objective that matched the LTTE's principal weaknesses, while refuting their strengths. The grand strategy included peace sought, economic, military actions, information operation strategies to guide lower-level activities and timely intelligence (Wannesburg 53).

It is imperative to consider the insurgency cum terrorism in France because they have long time experience and successive governments in France were able to curtail them after a long battle and through the use of adequate and timely intelligence gathering (Bodunde et al. 47). According to 2022 Global Terrorism Index, France was ranked 34th in the year 2021 as against 30th position in year 2020 Global Terrorism Index (Institute for Economics and Peace 11 -2). Insurgency cum terrorism in France was traced back to the French Revolution (1789-1799) which was referred to as state sponsored terrorism (Akinola 76). Also, from the mid-1970s, France and other European nations witnessed various threats of insurgency and terrorism attacks. In 1985, the French Minister of Defence, General Rene Audran, was assassinated by Guerrilla group action (Thomson 18).

Terrorist violence in France started after state-sponsored terrorist groups from the Middle East beset French interests in the setting of East-West tensions caused by the Cold war. Various insurgent groups like Palestinian Abu Nidal Organization (ANO), Lebanese Hizballah, and the Jackal were the most active from 1982 to 1987 (Olofinbiyi 16). In 1988, the ANO executed four French nationals on a Greek tourist boat in the city of Porous. Hizballah led a campaign of 13 terrorist attacks starting in the year 1985 that was capped with an attack against the store "Tati'' at Rue de Rennes in Paris, killing seven people and about 66 wounded (Oghi 37).

Akinola (68) opined that the causes of insurgency and terrorism attacks in France were attributed to ideological and regional identity violence caused by resistance by former French colonies against their persistence domination by France and the current trends of terrorism which is global and inclined to Islamic religion. However, the French government was able to curtail the insurgency menace through intelligence gathering and new counter-terrorism measures like house arrest replaced with surveillance by individuals, establishment of cordons around key and vulnerable areas, patrolling and stations of military personnel around places of worship, Police raids, et cetera. The French government also strengthened the intelligence agencies and provided them with necessary supports to combat the terrorist's activities (Phenson, et al. 28).

More importantly, the intelligence agencies in France have assisted the government to combat the nefarious activities of different terrorist groups in the French soil. They are Directorate-General for External Security (DGSE), General Directorate for Internal Security (DGSI), Directorate of Military Intelligence (DRM), Intelligence Processing and Action Against Clandestine Financial Circuits (TRACFIN), Intelligence and Electronic Warfare Brigade (BRGE), National Commission for the Control of Security Interceptions (CNCTR) among others (Sumner 42).

The French presidency under the leadership of President Emmanuel MACRON adopted some strategies to counter terrorism attacks in the country. The French intelligence agents are assigned to keep a close watch and infiltrate the terrorist groups, while intelligence gathering is a major aspect of approaches such as Multi-literalisms and training counter- terror operatives (Mosandi 115). More so, the use of legal framework empowers the government to deport foreigners that pose serious threat to public order. The French government has recorded huge success in counter-terrorism efforts using both soft and hard power approaches (United States Department of State 26).

According to Achumba, et al. (53), France has really scored high points in terms of combating terrorism in its shore and fighting terrorism outside its borders. As a global power and the worth the nation places on its citizens the government introduced Civic Education as part of the school curriculum, while school attendance is compulsory up till

the age of 16. The subject aids the youngsters to understand the implication of insurgency and to deter them from being part of the criminal group as contrary to the Nigerian state where youngsters are brainwashed daily to partake in Boko Haram menace. The French government also engaged the Muslim clerics, who are anti-jihadist, to support the anti-terrorism efforts and counter foreign radical jihadist propaganda (Mosandi 118).

It is pertinent to note also, that the insurgency and terrorism menace in Kenya is a reference point to this study. According to Global Terrorism Index, Kenya was ranked 20th in the year 2022, but ranked 23rd position in the year 2021 (Institute of Economics and Peace 6). This implies that insurgency cum terrorism activities in the state has worsened and need to be curtailed. There are numerous root causes of terrorism in Kenya, however, only few will be explained.

The state of Kenya suffers more than its shares in terms of counter terrorism approach (Mosandi 118). Bodunde, et al. (67) posit that porous borders have contributed immensely to the menace of terrorism in Kenya. The counter shares borders with 5 countries, which are Tanzania, Uganda, Sudan, Ethiopia and Somalia. In Kenya's eastern and northern neighbours are Ethiopia and Somalia. These borders in the axis are too porous which give room for Al Shabaab Terrorist Group from Somalia to invade and target Kenya without being apprehended by security agencies. More so, the slow response of the government in countering insurgency makes the state more vulnerable.

Local tensions are another germane root causes of terrorism in the Kenyan state. The Northeast along the coast are mainly domiciled by the Muslims, which makes up of tenth of the Kenya's population. The region is not developed due to lack of both public and private investments. This leads to tension and some locals in the region are disgruntled and feel cheated and marginalised by the Kenyan government (Agbiboa 28).

Despite the intelligence agencies and countermeasures adopted by the Kenyan government to curtail the long war against insurgency cum terrorism, the State has failed woefully in combating the menace. The Kenyan State has three intelligence agencies, these are Special Branch (SB), Directorate of Security Intelligence (DSI) and National Security Intelligence Service (NSIS). The SB and DSI are saddled with the procurement of domestic intelligence on both civil and military affairs, while the NSIS is responsible for both gathering of domestic and foreign intelligence.

The Kenyan government has responded in both hard and soft approaches to combat the menace of insurgency. The hard approach include the establishment of an Anti-Terrorism Police Unit in 1998 in which some of the troops were deployed to Somalia and Ethiopia borders. The soft approach measures include institutional building policy, bilateral/multilateral cooperation with the United Kingdom and United States, legislative reform, etc, (Faluyi, et al. 71).

The Kenyan government has, however, failed to win the battle against the terrorist groups because the intelligence agencies lack gathering of timely and actionable intelligence and they are not financially motivated. Also, the government and the security forces did not gain the full supports of its citizens, especially the natives of Mombasa community in the eastern region of the country (Phenson, et al. 67).

The history of terrorism and insurgency in Nigeria could be traced to religious intolerance and violence started by the ill-famed Maitasine Sect. The Group was established by Muhammed Marwa, a radical Islamists in the Northern region of the Country. The Maitasine Sect had an ideology that contradicted to the social norms and the real teachings of Islamic religion. Their members were mostly illiterate, jobless youths, unwary and low self-esteemed. They were allegedly sponsored by Saudi Arabian Wahabi/Salafi Sect of Islam both financially and in their teachings (Olofinbiyi 13).

The intolerant ideology of the Wahabi/Salafi Sect of Islam was adopted by the Maitasine group. They were intolerant and extremist in the cause of practising their religion. They

were disposed to violence at slightest incitements. Their aggressive and intolerant nature led to the riot in Kano between them and the Kano Government in 1980. The riot was regarded as the worst religious conflict in Nigeria until the emergency of Boko Haram Group (BHG) in 2009. During the Kano riot sponsored by the Maitatsine Sect, over 40,000 people were killed, 10,000 innocent civilians were internally displaced and property worth of billions of naira (Nigerian currency) were destroyed (Achumba, et al. 11).

The founder and leader of the Maitatsine radical Islamic Sect, Muhammed Marwa, was later killed by the Nigeria security forces and the group was crushed. Even though The Nigerian security agencies thought that they have won the battle against the deadly religious radical Sect in the history of the country and they have crushed the ideology of religious intolerance and extremists, one of the deadliest insurgent group surfaced known as Boko Haram Group. Since then, the group has been engaging the Nigerian security agencies in a guerrilla warfare since 2009 and remained active 14 years later. They has killed more than 32,000 people since 2009 till 2022. Over 3 million people have been displaced internally and outside the shores of the country (Mosandi 122).

According to the Global Terrorism Index, Nigeria is ranked 3rd position since 2016 till 2020, and the deadliest country in terms of terrorism and insurgency attacks in Africa (Institute for Economics and Peace 2020). It is germane to note the root causes of terrorism and insurgency and various factors that led to the emergence of these phenomena in the Nigerian state. According to Thomson (33), the insurgent group was driven by perceived oppression, religious extremism, poverty, ignorance, ideological orientation, lack of political will and ethnic thoughts. More so, Ukpong-Umo (10) posits that insurgency occurred in Nigeria due to failure of governance, lack of strong culture that enables citizens to make real demands from their leaders and weak security architecture. He stressed further that the environment in which Nigerians domicile and the involvements of governance are the possible causal factors of the emergence of insurgency.

According to Mu'azu (18- 9), the Boko Haram Group was instigated by various factors prominent among which was repressive attack against the Sect leader (Muhammed Yusuf) who was killed by the government security forces, all in the name that he wanted to escape from a lawful custody in 2009. The Boko Haram Group was subsequently excluded in all the activities of mainstream Islamic groups. Other factors included the failure of governance in all the States in the North East region, the proliferation of arms and ammunitions, aftermath of Chadian war which led to illegal migration, lack of data base and intelligence reports about individuals and organisations that have connections with foreign allies, lack of rehabilitation center for religious fundamentalists, etc. All there root causes of terrorism and insurgency require holistic approach, accurate and timely intelligence to be curtailed.

The Boko Haram Group has inflicted different terrors on the security forces, innocent civilians and Nigerian government. It is germane to discuss the history of these major terrorism and insurgency that occurred between 2009 till date. The first ever suicide bombing in the Nigerian shores was carried out by a young BHG member, Mohammed Manga (35 years), on 16th June, 2011, (Mosandi, 121). He drove to Abuja on a deadly mission to bomb himself and the Nigeria Police Headquarters. He was a businessman and financially he was stable to some extent, but because of his religious ideology, he volunteered to go on the deadly mission as a suicide bomber, all in the name of religion in his belief going to paradise after the terror mission (Akinola 29).

How Intelligence Gathering can assist in curbing terrorism, insurgency and other vices:

The intelligence agencies are saddled with the high level of procurement of timely, accurate and adequate information which will be collated, evaluated, analysed and interpreted before becoming intelligence that will be useful for the government in policy and decision making, or the security agencies that require it for the safety and wellbeing of the masses (Onuoha 43). According to Bodunde, et. al. (51) intelligence gathering is a procurement of information of value, about a person of security interest, building or structures, activities of hostile intelligence services (HIS) that can be processed through three closely processe, viz: collection, evaluation and interpretation to form intelligence. The aim of intelligence gathering is to curtail the menace of the enemies of state before perpetrating their evil acts.

The Nigerian government is still battling with terrorism cum insurgency of the BHG because the security agencies have not gotten the real intelligence about their sponsors, collaborators, strength, and weakness and so on.

Ashaolu (24) posits that there are various challenges that inhibit the accurate information that can be processed to timely and actionable intelligence. These challenges are lack of intelligence sharing amongst the security agencies. The security agencies in Nigeria promote lack of cooperation and operate in silos, ego boosting, overbearing and favouritism. These factors have tremendously affected the intelligence gathering. More so, sometime the government, even when provided with intelligence information, politicises and make a mockery of intelligence sharing amongst the security agencies.

According to Bodunde, et.al. (37) the Nigeria security agencies are not information sensitive. He opined that the consciousness of the security operatives in Nigeria must be improved in terms of training and memory training. These lapses have affected the Nigerian security agencies in terms of intelligence gathering in the battle against terrorist, insurgent and in mapping strategies to defeat them.

The intelligence community (DSS, DIA and NIA) in their collective ability, remains the eye of protecting various essential blind spots in our society as they relate to the wellbeing and safety of the citizens. To some extent, security have agencies failed to forestall security lapses in Nigeria.

Faluyi, et al. (78) posits that effective counterinsurgency, prevention, protection, preparedness, response and revitalization efforts depend on accurate, timely and achievable information about the targets, where and how they operate, their cohorts, and the possible vulnerable entity which the enemies may attack. Presently, the Nigerian State is confronted with various degrees of insecurity such as insurgency, terrorism, bombing, kidnapping, armed banditry, cattle rustling, proliferation of arms and ammunitions, influx of illegal migrants, porous borders, corruption, weak and corrupt judiciary, marginalization, poverty, and so on. The security agencies have a significant role in curtailing each of these threats.

Despite the challenges of intelligence gathering, inter agency synergy remains a valuable and appropriate counter measure against insurgency and other security lapses (Ashaolu 55-7). The main challenge in intelligence gathering is intelligence sharing. Most of the intelligence gathered are not shared amongst the security agencies in their various states. Intelligence reports sharing is meant to enable security agencies to protect people from violent threats, as well as for locating and apprehending suspects (Onuoha 97).

Intelligence sharing is the ability to exchange intelligence information data or knowledge amongst federal, state, local and security agencies. The intelligence reports from experts is to be shared and used timely among the security agencies. It is necessary for the entire Nigerian citizens to render useful information to the security agents, which will be processed to intelligence information and shared by the security agencies (Umejesi 15).

It is imperative to focus and briefly discuss the levels of intelligence sharing amongst security agents. It is conducted and shared at various levels namely strategic level, tactical level, operational level and counterinsurgency level. Strategy Level Intelligence is the largest among the level of intelligence sharing because it involves national and international agencies. It concerns extensive issues about politics, military capabilities, economy, science, technology, non-state actors and so on. It entails the issues of international and national spheres that concern security (Ashaolu 91).

Tactical Level Intelligence assists the intelligence agencies and government in planning and combat readiness. It involves briefing, deployment and current threats on flash and black spots to the patrol team. The Operational Level Intelligence is intensive. It focuses on collecting and analysing information that identifies and locates the real threats. The Counterintelligence Level is the process of sharing timely and processed information to protect, safeguard and preserve the secret of a state's intelligence by averting espionage activities from infiltrating the nation's government such as intelligence community, military strength, economy, and so on (Bodunde, et al. 86).

3.0 Conclusion and Recommendations

Basically, terrorism and insurgency are basic threats to national security in which almost every state is affected directly or indirectly. Critical review of journals and some materials revealed that the aims of insurgent groups are different from one and another. For instance, the Tamils Eelam insurgent group in Sri Lanka are fighting for secession and against uneven distribution of resources, while the Boko Haram Group in Nigeria is ideologically, politically motivated, as well as against bad governance, and marginalization. More so, the study identifies the major causes of insurgency in the globe such as nepotism, favouritism, ethnocentrism, cultural identity, bad leadership, unemployment, high rate of illiteracy, religious fundamentalism, and so on.

If the governments could focus on the grey areas stated above, the rate of terrorism cum insurgency will be reduced drastically. The study also recommends that accurate and timely sharing of intelligence will be apt to curtail the menace of insurgency globally. The security agencies, especially the intelligence community, should be trained more on intelligence gathering and sharing. It is incumbent on them to be trained on how to use the modern gadgets of intelligence gathering to counter any forms of criminality in the state.

The issue of egocentrism amongst the security agencies should also be condemned by the government. This will foster security liaison and strengthen their relationships in discharging their statutory roles. Accurate and timely sharing of intelligence reports will assist the government to conquer any form of menace or contemporary threats.

The study identifies that insurgency is manifested in different ways by different insurgent groups. Invariably, even though there are different ways to tackle it, the method is still the same, which is 'accurate and timely intelligence gathering'. There are various forms of intelligence gathering ranging from human intelligence, signal intelligence, imagery intelligence, measurement and signature intelligence, open source intelligence and geospatial intelligence. When all these various forms of intelligence gathering are used properly, the government will, no doubt, win the war against terrorism and insurgency. The security agencies should be well trained in both covert and overt operations, highly motivated both monetary and incentives, in order to enhance their loyalty and professionalism in discharging their statutory mandate.

The study also recommends the implementation of a community policing method as another realistic paradigm shift towards counter insurgency cum terrorism strategy. This paper submits that the Nigerian government should embrace this method as an alternative way of curtailing the menace of the Boko Haram group and similar terrorist groups. No doubt, the community policing will play a critical and substantial role in

eradicating or curbing the activities of insurgents in terms of gathering accurate and reliable information about them.

Lastly, this paper recommends that the government and the security agencies should engage the masses in community sensitisation programmes about terrorism cum insurgency and the adverse effects of such events. This will involve circulating the information amongst the communities, particularly in remote populations prone to attacks. The Federal Government of Nigeria, through the various ministries and agencies such as Ministry of Information and Culture, National Orientation Agency, National Broadcasting Commission, Voice of Nigeria, et cetera, should be used effectually to educate the masses on the havoc and consequences of associating or connecting with the insurgents groups via radio, television, banners, sign posts. No doubt, this will deter the masses and the effervescent youths from being involved in dread acts.

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Nuremberg Trials and the Development of International Humanitarian Law: Issues and Challenges

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Abstract
From antiquity to modern times, war crimes have always run parallel to the Laws of War. The laws of war have been ferocious enough to indicate the bourgeoning magnitude of the savagery perpetrated in wars since it began to gain limelight in the Middle Ages. However, these codes of conduct in armed conflicts were mildly enforced in Europe where it was first engaged. Violations, such as killing unarmed civilians or pillaging, were sometimes punished, but often leniently while, universally, it was still a sketchy phenomenon in the discourse and art of war. Even after the Middle Ages, some of the measures used to punish war crimes up until the First World War were deficient. It is against this backdrop that this study, using secondary sources, evaluates the Nuremberg trial of 1945 (a war crime trial of defeated Nazi leaders after the Second World War) vis a vis its importance to international humanitarian law. The study shows that the Nuremberg trial happened in thirteen stages with the first and most important stage occurring from November 20, 1945, to October 1, 1946, which paved the way for the twelve other stages which attended to minor war crime issues of World War II which were not addressed in the first stage, mostly spearheaded by the United States. This trial's innovation of holding individuals responsible for war crimes led to the creation of international criminal law.
Keywords: Nuremberg Trial, War Crimes, Development, IHL

Introduction

War crimes have been committed throughout history, and the punishment for these acts has evolved over time. It is important to note that the concept of war crimes as we understand today did not exist in ancient times. The recognition and prosecution of war crimes developed gradually, with significant milestones occurring in the modern era. Although different ancient civilizations as far back as five thousand years have had humanitarian outlooks that informed certain prohibitions against the use of force on certain persons, there was still limited accountability for war crimes in ancient

civilizations, such as ancient Mesopotamia, Egypt, Greece, and Rome[67]. Acts that would have been considered war crimes today, such as the mistreatment of prisoners, killing non-combatants, or destroying cultural heritage, were often considered acceptable during warfare.

During the Middle Ages, customary laws of war began to emerge.[68] The medieval concept of chivalry emphasized honor and codes of conduct for knights, but these codes were not universally enforced.[69] Violations, such as killing unarmed civilians or pillaging, were sometimes punished, but often leniently. The idea of war crimes as distinct from the horrors of war was not fully developed during this period. According to Bryant's treatise on the Laws of War, the medieval age was ferocious enough to indicate the quantum and magnitude of savagery committed in Europe during that period.[70] The slaying of soldiers in Cirencester's conquest and the slaughter of thousands in Magdeburg are cases in point. The author brings out the truth beautifully: "Neither the Roman jus gentium nor the medieval code of chivalry softened the brutality of warfare, particularly when the cause was consecrated as 'just' and the enemy was a true outsider."[71] In the Asian continent, the recording of the wholesale butchery and destruction of cultural property committed by Mongol, Turkish and Arabian invaders in India and other regions of Asia during the medieval era would have made the historical account on the violation of the laws of war in early times more comprehensive.

By the thirteenth century, however, some Roman canon jurists were beginning to lay down principles of accountability for launching an illegal war, arguing that a ruler fighting without just cause was liable for the property damage he caused and, most strikingly, that soldiers who killed in support of an unjust war should be put on trial for committing homicide, hence a visible approach towards an accountability of war criminals. None of these Roman canon scholars could produce an enforceable Law of War; this remained a written scholarly endeavor to the secular authorities in Europe who did the actual fighting.

By the 1300s, a body of law had arisen to govern the conduct of hostilities between noblemen, the "law of the knights." While not applicable to combat between the nobility and commoners, the law of the knights captured basic principles of chivalry like the right to quarter and enforce them in formal court proceedings. The records of these trials, many of which have been preserved, reveal most involved disputes that are obscure for the modern observer.[72] The litigants were often soldiers bound by oaths of loyalty to different sovereigns, accused of treason by one of their lords. Occasionally, a matter arose in a court of chivalry that more closely resembled a trial for war crimes; such cases tended to be the exception. At no time, it is emphasized, did medieval chivalry or the law of the knights ever develop into an international body of law.

The 17th and 18th centuries saw the emergence of the laws of war, known as the laws of armed conflict or the law of nations. These laws aimed to regulate the conduct of war and limit its inherent brutality. However, there was still limited focus on individual

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accountability for war crimes, and enforcement mechanisms were weak. The 19th century witnessed important developments in the treatment of war crimes. The Lieber Code (1863), drafted by Francis Lieber during the American Civil War, laid down rules for the humane treatment of prisoners, protection of civilians, and the prohibition of certain acts during warfare. This code influenced subsequent efforts to codify the laws of war.[73]

The 20th century, which marks the focal point of this paper, marked a significant turning point in the recognition and punishment of war crimes. Following World War, I, the Treaty of Versailles (1919) established the first international criminal tribunal - the Leipzig War Crimes Trials, to hold individuals accountable for war crimes. However, the tribunal had limited jurisdiction and primarily targeted German war criminals.[74] After World War II, the Nuremberg and Tokyo Trials (1945-1946) established the foundation for modern international criminal law. These trials prosecuted high-ranking Nazi and Japanese officials for war crimes, crimes against humanity, and genocide. The Nuremberg Principles and the Charter of the International Military Tribunal formed the basis for subsequent international criminal tribunals. Therefore, in light of this argument, the present study is hinged on unearthing the importance of the Nuremberg trial to the development of international humanitarian law.

Conceptual Analysis

The ***Nuremberg Trials*** refers to a series of military tribunals held in Nuremberg, in occupied Germany, between 1945 and 1946. These trials were conducted by the victorious Allies (United States, Soviet Union, United Kingdom, and France) following World War II. The purpose of the Nuremberg Trials was to prosecute and bring to justice prominent leaders, officials, and military personnel of Nazi Germany who were responsible for war crimes, crimes against humanity, and other egregious violations of international law.[75] The trials focused on individuals involved in planning, organizing, and executing the Holocaust, as well as other war crimes committed during the war. The defendants included high-ranking Nazi officials, military officers, doctors, and others who played key roles in the Nazi regime. Notable figures such as Hermann Göring, Rudolf Hess, and Albert Speer were among those tried.[76]

The concept of Nuremberg Trial is significant for several reasons. It established the principle that individuals could be held accountable for their actions under international law, even if they were acting on behalf of a government. The trials also introduced the concept of crimes against humanity, which recognized the systematic and widespread atrocities committed by the Nazis. Furthermore, the Nuremberg Trials set a precedent for subsequent international criminal tribunals and laid the groundwork for the development of modern international criminal law.

The trials resulted in numerous convictions, including death sentences, imprisonment, and acquittals. They were instrumental in bringing about a measure of justice for the victims of Nazi crimes and providing a historical record of the atrocities committed during World War II.

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War crimes are acts committed during armed conflicts that violate the laws and customs of warfare. These acts are considered to be serious violations of international humanitarian law (IHL), which aims to protect civilians, combatants who are no longer participating in hostilities, and those who are injured, sick, or shipwrecked. According to the United Nations, in the 1949 Geneva Conventions *Article 8: Rome Statute of the international criminal court*, the following are some key examples of war crimes:[77]

1. The deliberate targeting of civilians: Intentionally attacking or causing harm to civilians who are not taking part in the hostilities.
2. Indiscriminate attacks: Conducting attacks that cannot distinguish between military targets and civilians or where the expected harm to civilians is excessive compared to the military advantage gained.
3. Torture and inhumane treatment: Subjecting prisoners of war, detainees, or civilians to torture, cruel, inhuman, or degrading treatment.
4. Unlawful killing: Intentionally causing the death of individuals who are protected under IHL, such as civilians, medical personnel, or prisoners of war.
5. Forced displacement: Forcibly displacing civilians from their homes or communities without a legitimate military reason.
6. Use of prohibited weapons: Employing weapons or methods of warfare that are internationally banned, such as chemical weapons or indiscriminate explosives.
7. Sexual violence: Engaging in rape, sexual assault, or any other form of sexual violence against individuals, including civilians, prisoners of war, or detainees.
8. Attacks on humanitarian personnel and objects: Targeting humanitarian workers, medical facilities, or relief supplies that are impartially providing assistance to those in need.

It's important to note that war crimes can be committed by both state actors (such as military personnel) and non-state actors (such as armed groups or militias). These acts are considered grave breaches of international law and are subject to prosecution by domestic or international courts. The Rome Statute of the International Criminal Court (ICC) is one of the key instruments used to prosecute individuals responsible for war crimes.

Analysis of the Nuremberg Trial

The first declaration on move for the punishment of war crimes in the Second World War happened on 13th January, 1942. A declaration issued by the representatives of eight Allied governments-in-exile and the Free French at the third Inter-Allied Conference at St James's Palace in London, United Kingdom.[78] It has been described by the historian, Julia Eichenberg, as the "first milestone," being the first to formulate a new and jointly Allied attitude towards the prosecution of war crimes, setting them on the agenda of all further discussions between the Allied governments and making them central to all declared war aims and peace plans.[79]

Up until World War II, the international community had been very reluctant to enforce international criminal law. It was done only a couple of times in history, without doubt due to the specific circumstances and the political climate at the time. The idea of establishing a permanent international criminal court is not new though. Attempts in that

[77] United Nations Office on Genocide Prevention and the Responsibility to Protect, "War Crimes," *https://www.un.org/en/genocideprevention/war-crimes.shtml* accessed May 29, 2023

[78] Fleming, Michael, *In the Shadow of the Holocaust: Poland, the United Nations War Crimes Commission, and the Search for Justice*. (Cambridge: Cambridge University Press, 2022), 131

[79] Eichenberg, Julia "Crossroads in London on the Road to Nuremberg: The London International Assembly, Exile Governments and War Crimes". *Journal of the History of International Law / Revue d'histoire du droit international*. Vol 24, No. 3 (2022) 334.

direction were taken as nearly as at the end of World War I as earlier noted, but the international community never reached agreement on the matter.

The International Criminal Court's predecessors are primarily the Nuremberg and the Tokyo Tribunals created by the winning Allies after World War II.[80] These tribunals have been accused of being unfair and merely institutions for "victor's justice," but nevertheless they did lay the groundwork for modern international criminal law. From November 20, 1945, until August 31, 1946, all sessions of the tribunal were held in Nuremberg under the presidency of Lord Justice Geoffrey Lawrence.[81]

Nuremberg tribunal was the first where violators of international law were held responsible for their crimes. The leadership of the tribunal recognized individual accountability and rejected historically used defenses based on state sovereignty. These principles of international law recognized in the Nuremberg Charter and Judgments were later affirmed in a resolution by the UN General Assembly.[82]

Principles of the Nuremberg Tribunal

Under General Assembly Resolution 177 (II), paragraph (a), the International Law Commission was directed to "formulate the principles of international law recognized in the Charter of the Nuremberg Tribunal and in the judgment of the Tribunal."[83]

Principle I

Any person who commits an act which constitutes a crime under international law is responsible therefore and liable to punishment.

Principle II

The fact that internal law does not impose a penalty for an act which constitutes a crime under international law does not relieve the person who committed the act from responsibility under international law.

Principles III

The fact that a person who committed an act which constitutes a crime under international law acted as Head of State or responsible Government official does not relieve him from responsibility under international law.

Principle IV

The fact that a person acted pursuant to order of his government or of a superior does not relieve him from responsibility under international law, provided a moral choice was in fact possible to him.

Principle V

Any person charged with a crime under international law has the right to a fair trial on the facts and law.

Principle VI

The crimes hereinafter set out are punishable as crimes under international law: 1. Crimes Against Peace: a. Planning, preparation, initiation or waging of a war of aggression or a war in violation of international treaties, agreements or assurances; 2. War Crimes; 3. Crimes Against Humanity.

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[80] Nuremberg to The Hague: The Future of International Criminal Justice, Philippe Sands, (London: Cambridge University Press, 2003), 31

[81] R.H. Jackson, The Case Against the Nazi War Criminals (NY, Knopf, 1946, pp 3-7)

[82] Malekian, Farhad, "International Criminal Law: The Legal and Critical Analysis of International Crimes," (1991), p. 1,2, and 9.

[83] King and Theofrastous, From Nuremberg to Rome: A Step Backward for U.S. Foreign Policy and Barrett, Mathew A., Ratify or Reject: Examining the United States' Opposition to the International Criminal Court, 1999.

Principle VII
Complicity in the commission of a crime against peace, a war crime, or a crime against humanity as set forth in Principles VI is a crime under international law.
The Nuremberg military tribunal was a departure from the Nuremberg trial itself which evidently ended in 1946. Contrary to the original plans, no subsequent international tribunal took place because the four Allies were unable to agree on joint subsequent trials. As a compromise, the quadripartite Control Council that governed Germany enacted a law authorizing each of the four Powers to carry on with such prosecution in its own zone of occupation as it might see fit. From 1947-1949, twelve U.S. military trials involving politicians, military personnel, businessmen and industrialists, doctors, lawyers, members of the Foreign Office, etc., were held in Nuremberg. Similar trials were conducted in the French, British and Soviet zones of occupation.[84]

The Impact of the Nuremberg Trial
The Creation and Development of International Criminal Law
The Nuremberg Principles and the conception of Crimes Against Humanity did not only affect the formation of International War Crimes Tribunals. Its impact caused several effects beyond creating a mere term to be used in military tribunals and political purposes. One of these effects was the United Nations' Resolution 96 (1), drawn up on the 11th of December 1946, stating that "…genocide is a crime under international law, contrary to the spirit and aims of the United Nations and condemned by the civilized world."[85] Deriving from the Nuremberg concept of Crimes Against Humanity, and the crimes perpetrated by the Nazis in their total war, this declaration was finally embodied two years later in the Convention on the Prevention and Punishment of the Crime of Genocide of 1948. This convention criminalized genocide and related activities in the international sphere, and the convention itself is heavily influenced by many of the Nuremberg principles.[86] It also extended this crime against humanity beyond periods of war and the specific scenario of the Second World War.
The Genocide Convention was not, per se, a major advancement in the upholding of international human rights, especially considering its provision in Articles V and VI, which provide that states should regulate their legal systems accordingly to criminalize such acts in the domestic sphere, and that those found guilty of the crime of genocide should be tried in the courts of the country where the acts were committed in absence of a competent international tribunal with consented jurisdiction over the matter, and many academics have shown to be quite skeptical about its practical possibilities.[87] However, on the theoretical arena, the Convention Against Genocide is a development from the precepts set in Nuremberg, in such a sudden and ad hoc manner, especially where codification of Crimes Against Humanity is concerned. The Convention takes the main aspect of these crimes, extirpates it from a broad definition, and narrows it down into one separate and codified principle. Genocide as defined in Articles II and III practically cover all those measures taken by the Nazis during their persecution and brutal

[84] Nuernberg Military Tribunals. *Trials of War Criminals before the Nuernberg Military Tribunals* IV, accessed Aug 26, 2023, from https://tile.loc.gov/storage-services/service/ll/llmlp/2011525364_NT_war-criminals_Vol-IV/2011525364_NT_war-criminals_Vol-IV.pdf
[85] Tove Rosen (Ed.), "The Influence of the Nuremberg Trial on International Criminal Law" *Robert Jackson Centre*, accessed May 29, 2023, from robertjackson.org
[86] Sellars, Kirsten "Imperfect Justice at Nuremberg and Tokyo". *European Journal of International Law*. **21** (4): 1085–1102. (2010). doi:10.1093/ejil/chq070
[87] Sayapin, Sergey, *The Crime of Aggression in International Criminal Law: Historical Development, Comparative Analysis and Present State*. (U.S.A: T.M.C. Asser Press, 2014), 21

extermination of certain social, religious and cultural groups: those same atrocities which the members of the Court dubbed as Crimes Against Humanity took concrete form in this Convention.[88]

In 1948, the United Nations issued the Universal Declaration of Human Rights, the first legal document to recognize such rights as binding, and creating the notion of Human Rights as we understand it today. The influence which Nuremberg and, to a certain extent, the Tokyo trials had upon the formulation and conception of such a declaration cannot be understated. Nuremberg had for the first time in international law traced a definite distinction between *jus in bello* a doctrine concerned exclusively on the conduct in warfare, and *jus ad bellum*, which concerns itself with the justice or legality of the waging of war.

By introducing the new principles of Crimes Against Peace and Crimes Against Humanity, Nuremberg effectively fathered a globalized concern towards certain attitudes in war and, by extension, for the rights of all human beings suffering the effects of certain modes of violence. This supposed impact on the Universal Declaration has been backed up by the fact that some academics have stated that the UN Charter itself was almost a product of Nuremberg and the issues raised before, during and after the Trial.

Codification of Principles and Standards

The Nuremberg Trials helped to codify and consolidate key principles and standards of IHL. The judgments and legal precedents of the first General Assembly of the new U.N. established during the trials provided clarity and guidance on issues such as: aggression, war crimes and Crimes Against Humanity were punishable crimes for which even a head of state could be held to account.[89] Superior orders would be no excuse but could be considered in mitigation. Inspired by the horrors revealed at the Nuremberg Trials, the Assembly passed another resolution calling for a convention to prohibit and punish the crime of genocide – by such a tribunal as might later prove acceptable to the parties. Experts were soon designated to draw up a Code of Crimes Against the Peace and Security of Mankind and to draft statutes for an international criminal court to punish such offenses.[90]

Influence on the Geneva Conventions

The Nuremberg Trials' outcomes influenced the subsequent drafting and adoption of the four Geneva Conventions of 1949. These Conventions provide a comprehensive framework for the protection of victims of armed conflicts and are among the cornerstone treaties of IHL. The U.N., which was founded in 1945 from the ashes of World War II, took the lead in the late 1940s in defining war crimes and trying to establish guidelines designed to prevent such horrors in the future. In December, 1948, the U.N. General Assembly passed a resolution called the Convention on the Prevention and Punishment of the Crime of Genocide. The resolution was one of the so-called Geneva conventions, named after the Swiss city where they were signed.[91]

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[88] Heller, Kevin Jon. *The Nuremberg Military Tribunals and the Origins of International Criminal Law*. (London: Oxford University Press, 2011) 10

[89] Priemel, Kim Christian, *The Betrayal: The Nuremberg Trials and German Divergence*. (London: Oxford University Press, 2016). 26

[90] Sellars, Kirsten. "Imperfect Justice at Nuremberg and Tokyo". *European Journal of International Law*. **21** (4): 1085–1102. (2010): 112, accessed May 29, 2023, doi:10.1093/ejil/chq070

[91] Weinke, Annette. *Die Nürnberger Prozesse* [*The Nuremberg trials*] (in German). C.H.Beck. (2006), 32.

In the 1948 Convention, genocide was defined as certain acts "committed with the intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such." Article I of the Convention stated, "The contracting parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish." Article 3 reads, in part, "The following acts shall be punishable: genocide; conspiracy to commit genocide; direct and public incitement to commit genocide; attempt to commit genocide; complicity in genocide."[92] The list of punishable crimes was derived directly from the Nuremberg prosecutors' charges.

The Fourth Geneva Convention, agreed to by the General Assembly in 1949, also dealt with war crimes. Known formally as the Convention on the Protection of Civilian Persons in Time of War, it required U.N. nations to enact laws that made it illegal to commit or order others to commit "grave breaches" of the Convention, and to actively seek to bring such offenders to trial. The grave breaches, which constitute the heart of the contemporary definition and understanding of war crimes, include various acts committed against protected persons and property, including "willful killing, torture or inhumane treatment…willfully causing great suffering or serious injury to body or health, unlawful deportation or transfer or unlawful confinement of a protected person."[93]

Conclusion

All four delegations that made up the International Military Tribunal were burdened with the task of building up evidence of violations against human rights from the perpetrators of the Nazi invasion of Europe in the Second World War. Jackson who headed the prosecuting delegation made it clear that the trial's purpose extended beyond convicting the defendants. Its importance centered around establishing irrefutable evidence of Nazi crimes, enforcing individual responsibility for the crime of aggression in international law, providing a history lesson to the defeated Germans, and delegitimizing the traditional German elite. Some scholars have argued that the idea of providing a history of defeating Germany, and delegitimizing its elite has only served to promote German collective guilt; making Germany take the total fault for all atrocities in World War II and allow the Allies to distance themselves from appeasement. The Nuremberg trial helped to foster a departure from the laws of armed conflict to an establishment of international criminal law a provision for the prosecution and punishment of individuals and organizations responsible for perpetrating war crimes and crimes against humanity which was not so in the times leading up to the Nuremberg trial.

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[92] Tomuschat, Christian. "The Legacy of Nuremberg". *Journal of International Criminal Justice*. **4** (4): (2006): 844, accessed May 29, 2023, doi:10.1093/jicj/mql051

[93] Tomuschat, Christian. "The Legacy of Nuremberg." (2006).

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Effect of Alien Names on the Rite of Child Naming in Tangale: A study of the Clans in Kaltungo, Ture and Shongom communities in Gombe State, Nigeria

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Abstract
The Tangale traditional practice of child naming is on the brink of extinction. Some alien names have intruded and infiltrated into the Tangale naming practices. This paper discusses the effect of alien names on the rite of child naming in Tangale. The paper examines how alien names have crept in robbing Tangale children of this cultural heritage. The Tangale tradition of names provides a databank of names for born and unborn babies. Each clan has a readymade pool of names preserved for their children. The names serve as exclusive identity of the clan. Tangale names reflect the birth order of every child in that family. The name also reveals or explains whether the person was the first-born (eldest) or last-born (youngest) of family siblings. The name not only indicates the order of which the child was born, but also to which clan they belonged, thus making it no need for someone to enquire where the child came from. The intrusion of other foreign names has striped the Tangale of their rite of child naming forcing them to adopt alien names. The methods used in this study included fieldtrips to Tangale communities in Kaltungo, Ture and Shongom, oral interviews with knowledgeable elders, and a review of related literature. The finding of this paper is that since the Tangale came into contact with Hausa, Islam, Europeans and Christianity, the traditional practice of the rite of naming among the Tangale is gradually diminishing and almost eroding. It has made the Tangale child to bear multiple names depending on the environment they find themselves. The paper recommends that various clans should compile a comprehensive clan names and continue to use them alongside alien names in order to sustain their dynamic rite of naming which has been passed on from generation to generation to preserve their traditional values for generations yet unborn.
Keywords: Tangale, Naming Rite, Clan, traditional heritage and alien

Introduction

One distinct identity of a person is his or her 'name'. A name shows the powerful uniqueness of an individual. It is who the individual is. It marks one's distinctive individuality. A name is a proper noun and it acknowledges the person's value. Just as every product has a trademark, every individual is identified by his/her name. When God Almighty created human beings (male and female), He gave the first man the name, "Adam", and in turn Adam gave the first woman the name "Eve" (Gen.1:26, 2:23).

Name giving is an old practice. Since creation, there has been a succession of giving names to newborn babies which has always been the prerogative of those who are directly responsible for bringing that child into this world, just like God who created the first man and gave him the name 'Adam'. Later, when God formed the first woman from man, Adam gave her the name, 'Eve', meaning, that she came out from his rib. So, while the name "Adam" means 'human race', "Eve" means out of man. Every name has a meaning or stands for something.

Adam and Eve, in turn, gave names to all the children they gave birth to, which could mean that parents automatically are in charge of naming their children. In the cause of time, a child came to be regarded as not only belonging to their biological parent but to a clan and, by extension, to a community, thereby making child naming a clan or community affair as practiced by many communities today.

The Tangale traditional rite of child naming is fast eroding. Every clan in Tangale has a repository of names by which a family draws from and bestows on the newborn babies of that clan. The problem is that traditional clan names are giving ways to foreign names. Hausa, Arabic, Christian, Biblical and English names are replacing the Tangale rite of child naming. This trend started when the Tangale came into contact with strangers who came to their land. First to come into contact with the Tangale were the Hausa who found it difficult to pronounce Tangale names, which, according to the Hausa, required tongue twisting, so they gave them Hausa names to recognize the person. More so, during tax registration, because the phonetics was not in the known morphine, the registrars gave the taxable adults Hausa names for easier identification.

The coming of the Christian Missionaries to Tangale also influenced the Tangale converts to adopt Christian names. Some adopted the names of the pioneer missionaries as a way of strengthening the bonds with their newfound friends.

These alien names have made it difficult for Tangale people to know who is Tangale and who belongs to which clan. The difficulty now is that it is no longer easy for the Tangale to identify one another, or even guesstimate which clan a child belongs to. The problem is that there has been intrusion of alien names into Tangale traditional rite of child naming.

Concept of Child Naming

Ordinarily, a "name" is a word referring to a person, place, thing, activity, quality, or institution (Hornsby, 2000). When referring to a person, a name is that identity by which the person is known. In a broad sense, a name is a description of the person, their positions, or some circumstances affecting them. Buthrick, et al. (1962) opine that a name is often what stands for the person. Besides designating the identity of a person, a name could also stand for fame, renowned reputation or character gained or expressed by the person. Buthrick & Co further argue that in Biblical thought, a name is not a mere label of identification; it is an expression of the essential nature of the bearer. A name reveals the nature of the bearer as in the Genesis account where Adam gave names to beasts and birds based on their nature (Gen. 2:20). At creation all creatures received a name as a proof of their existence, thus "Nothing exists unless it has a name" (Eccl. 6:10).

Today, the world over, child naming has become a system that tribes, clans, or families have adopted and give children born to them. Such naming customs have created an archive or databank of traditional names where names are drawn from and given to new born babies. A clan or community adopts the traditional naming system thereby making it exclusively as their customary clan identity.

Chamber's Dictionary (2005) defines name as a "nomenclature used in making reference to all things- tangible or intangible, living or non-living, concrete or abstract, liquid or solid." A naming system is a powerful phenomenon. Virtually every known thing in this world has a name. Olatunji, et al. (2015) stress that a personal name is a reality of everyday life. According to them, "Naming is one of the common unusual phenomena by which persons, places or things are known in the world".

Although naming systems vary from people to people, every society has a system and pattern. Naming in Africa reflects a variety of meanings, connotations and concepts. Thus, Olatunji & Co further explain that a "Name is what somebody or something is called, it is a term or phrase by which somebody or something is known and distinguished from other people or things" (ibid.).

Records have shown that the Hebrews, Arabs, Igbo, Yoruba, Hausa, etc., have systems of child naming connected to the name of God or other spiritual beings. The reason for such names is to attract divine power. However, among the Tangale the emphasis of child naming was relegated to the serial order of birth that the person

occupies in his/her family, marking seniority according to the order by which each mother gave birth in the family. There were exclusive names for males and females. Even when some names may sound or be spelled the same, they each have different phonetics and intonations. In specific terms, a name is like a label for a particular person, place or thing.

Names generally convey meanings. According to Fitzpatrick (2012), indigenous names in Africa bore spiritual, moral and physical significance. One of the purposes of names in Africa is to maintain and preserve the kinship and progeny of the clan. Fitzpatrick further asserts, "Language is the main conduit that transports one's identity that explains the reason why all African names are given in their dialects."

Amos (2015) opines that Africans view the purpose of name as a label assigned to the individual. Kwasau & Isaac (2023), citing Mbarachi in Basson, et al. (2023), argue that a name means more than words used to identify the individual, because names serve different purposes as follows:

1) There are names that are personal names.
2) There are names that are borrowed in order to reinforce relationship.
3) There are names that are strictly for members of that clan as their identity.

Names in Tangale are given in order to,:

a. Associate one with the clan his or her comes from;
b. Indicate the position one occupies in the family;
c. Serve as identity that one is a Tangale.

Every culture has a custom of naming that has been passed from generation to generation. Kwasau & Isaac (2023) note that:

> Ikulu names are circumstantial in nature, and context plays a major role in the analysis of Ikulu names.... Naming is a process people use to identify the things which surround them as a medium of communication in a society and the world at large. However, everything around us has to be identified by given a suitable name, to enable us to distinguish between or among things. For human beings, a name is an important right that one should have. Some society has its own traditions when it comes to naming children. Parents should give their children Ikulu names for the purpose of identification. However, good names should be given to children. It is believed that bad names affect a child negatively and good names affect a child positively,

Discussions

a. Child Naming amongst the Tangale People

The Tangale, like most African ethnic groups and, especially the tribes surrounding them like the Waja, Kamo, Tula and Fulani, all have a system of child naming that is peculiar to their various ethnic groups. Assumedly, Tangale names usually are from a repository of clan names which, when a child is born, would be picked and bestowed on the child based on the chronological or serial order of his or birth. These names are either formed by juxtaposition or appellation of some sort of prefixes like *Malanṇale* from *Ṇale* (M), *Molkale* from *Kale* (F) or suffixes like *Dariṇ*, *Mariṇ*, *and Maniṇ* (F), (*ṇ* - has ng sound), (See Appendix). Each succeeding child has a name which indicates they are a younger child to the previous child. For example, *Kale* is for 1st female child, and *Molkale, Lamolkale, Lakale, Lalakale* for the 2nd 3rd 4th and 5th females in that order. These names are determined by the prefixes. The name shows that the child is the eldest to the next child and so on. However, a few clans have names that might not have affixes to reveal whether or not the child is older or younger to the others. Take for example *Kai, Malai, Lamayi* or *Dariṇ, Mariṇ*, *Maniṇ*, *Tulo, Wulo, Molawulo, Maade* and *Ṇaade,* all female names in that order. Such rendering of names follows a

pattern determined by suffixes. Understanding the seniority of the child requires the mastery of the affixes and suffixes.

Tangale names are not like filiation names which are names attached to the bearer to describe a paternal descent. However, there could be what looks like a matronymic name. This could occur in a polygamous family whereby all the children would bear the clan names based on their position, but could only be distinguished by their mother's name which serves as a surname. For example two wives of one person happened to give birth to male children. As first born children from different mothers based on the clan's name each would be called *Ṇai.* To distinguish the two *Ṇai* there would be *Ṇai Tulo* and *Ṇai Wer,* etc. Such children would bear a double name showing that though from same family and clan, but differentiated by their mothers' names.

b. Emergence of clans and clan names

According to Deluzain (1996), Romans used *nomen* form of naming as a clan name, with word ending sound such as *Publius, Aelius, Cornelius, Quirinius, etc. Nomen* is used as a second personal name of a citizen of ancient Rome that indicates the gens or clan to which he or she belongs, e.g. Marcus Tullius.

Tangale traditional societies were organized into clusters such as clans. Each clan was comprised of families knitted and living together, who evidently traced their roots to one common progenitor. Some clans took their clan name after their ancestors, while some adopted their clan names from the location or from their earlier place of habitation. Several clans make up a settlement. Every Tangale child belongs to one clan or the other. That is to say, nobody is without clan. Membership into any clan is by birth.

The clans in Ture, Kaltungo and Shongom communities have been traditionally and historically known to be clustered into kinship system of about 5-7 clans per community or settlement. Though there may have been few exceptions in communities that have larger clan groupings consisting of more than 10 several clans, such as found in Kalorgu, Kwalkwari, Boh and Balam communities. The reason behind having larger communities was partly that they accommodated migrating clans, who came to them during times of disaster, catastrophes, or epidemics. During such tough times, affected clans migrated to other communities for safety to avoid total extinction. Such members of internally displaced victims were usually integrated into the hosting clans, and adopted as family members with equal rights and privileges. Some of these clans at times have families in the newfound clans with whom they share common blood-ancestors.

Describing the emergence of Tangale clans, S. A. Rakum (personal communication June 12, 2023) opines that a clan could grow too large and then could not be accommodated into one *eku* (religious shine) which could necessitate a split. In such a situation, a subset of that clan would create a new *eku* in their new found community. When such happens, the new clan adopts a new name which could indicate their geographical location like *Po-Kwili* (Front of forest) or *Kaa-kwili, (*Inside forest*) Tul-wulut,* (Under the Tree), *Ki-pandi (*On Hill), *Termana, (*Inside town), *etc*. While at times due to over-population, a clan could split into sizeable subsets.

Among the Tangale, there are clans that derived their names based on their geographical locations or nearby trees, hills, streams, and grasses. There are also clans that took their names after their ancestors, like *Koloṇ*, *Pargatak*, *Sobloṇ, Kalurgo, Domrom, Kaljau,* and *Kandali.*

c. Naming pattern among the Tangale people

The birth of a child into a family is always a source of joy because it signifies the continuity of the family lineage. Every clan has a distinct rite of naming in a serial order showing the seniority birth position of the child in that family. The names of the children

in every clan vary from clan to clan. While the origins of all the clans are lost, some people believe that their clans got their names from either their founders or geographical locations, especially that of their first abode. However, there are oral accounts of clan banishment, migration or merger which could have occurred during wars, disasters or epidemics.

Astounded by the uniqueness of the Tangale rite of naming, Beacham (1926) explains how each family group (clan) has a series of names for four- five males and four - five females (See Appendix). According to him, the people hardly altered the systems, but always given to their children in the order of their birth, the first, second, third, and so forth. He further gave details of how, at a later age, the child might take a preferred name *Sum kwadak* **"**nickname, handsome/beautiful name or guy name" in addition to their clan name.

Note that among the Tangale, the child's clan name is basic and remains the child's maiden name as it remains the person's clannish identification. Therefore, other additional names are regarded as the person's nickname (*sum kwadak*). It is common for the Tangale to have double names – the clan name and the "funky" name. In some cases, beautiful objects or pleasant characters could be adopted as guy names. Names are also given which give the owner a wicked connotation such as *Koorok* (malice), *Kwakle* (irritant) and *Kerek* (bitter). Some pleasant or unpleasant experience could also be given as names, such as *Dul* (gracious), *Purut* (Refuge) *Tenji* (sheep), *Oksakei* (the other side), *Lakamtaba* (besides the granary), *Potollo* (ghost), *Pandkunṇu* (lion's hill), etc. Nevertheless, some characteristic names are given to checkmate the bearer from indulging in immoral acts. Nowadays, a family in favour of alien names would discard their clan names and adopt the foreign name.

Conversely, as discussed earlier, in a polygamous family, the mother's name is usually added to the child's name, and serves as a surname to distinguish the individual from other siblings sharing the same name, like *Ṇai Tulo* and *Ṇai Weer*. This shows that both *Tulo* and *Weer* are rival wives of one man. So their first male sons bore the name *Ṇai* but only distinguished by their mothers. There is no practice of addressing a child as son of so, so, and so as practiced by the Jews like *Bar-Jonah* (son of Jonah) or *Bar-Jesus* (son of Jesus).

However, it is very common for a Tangale child to bear multiple names; clan + family + Christian. Nwaubani (2023) reporting in BBC News "Letter from Africa series", discusses that many Nigerians have different names on different official documents. He extrapolates why Nigeria's lax attitude to names is causing a fuss;

> Most Nigerians have more than one name apart from their surname. Most people I know have as many as five or six. In a society where many cultures name a child based on the circumstances of their birth, their position in the family, or the parents' hopes for the child's future, one person can have different names that reflect each of these different considerations. For example, a Yoruba child could be named Taiwo Peter Tokunbo Olamide - Taiwo (meaning he is the firstborn of twins), Peter (Christian name), Tokunbo (meaning he was born abroad), and Olamide (my wealth/success has arrived). The catalogue of carefully thought-out traditional names with deep meanings usually includes an English one, especially for Christians. It can also include names given by grandparents - a privilege that some couples afford their parents after a new child is born.

A person may bear family name, plus village name, plus school name, plus, at times, Christian name as the case maybe. It is therefore not surprising that one would be bearing multiple names on different official documents depending on the purpose. Perhaps this is what many elites or politicians in Nigeria are contending with. "It never seemed to occur to them that having multiple names on different official documents

could lead to problems down the line, especially if they suddenly find themselves in a society or system that takes record-keeping more seriously than Nigeria appears to do" (ibid).

The Tangale perception about twins and their names

Traditionally, the Tangale, like some people in other African societies, did not welcome twins and hardly allowed them to live. Twins were cast away at birth after due rituals were conducted. The practice of throwing away twins within the few days of their birth was tied to the belief that one of the twins must be a spirit. Thus the people upheld it was dangerous to breastfeed (nurse) or breed a spirit. Although the Tangale believe that not all spirits are bad, any spirit that is bred through human delivery would bear bad omen not only to that family or clan but the entire community.

Nevertheless, though the Tangale disdain twins, there were cases whereby the twins were allowed to live. For instance, if one of the twins died shortly or within 3 days of their birth, it was said that the spirit which possessed the child had gone back. So, the one left was considered the human baby who would be allowed to survive. At times, the fate of the twins depended largely on the verdict of the family diviner, who might be consulted to identify and differentiate the spirit baby from the human baby. The verdict of the diviner was always final, (Maiture, 1994).

In rare occasions, certain clans as may be advised by the family diviner through oracles, would allow the twins to live. Such clans gave the twins distinct names as their identification. Twins were referred to as *Oshna/Woshna*. The Tangale never considered twins as ordinary human beings but saw them as extraordinary children. So, the clans that kept and saved their twins never gave them clan names. They were said to be born with their natural names. The first child to come out was called *Tondoo* **(**elder twin), and the other was named *Nape* (younger twin). The succeeding child after the twins was named *Shiruu/Lakuldo***.** These names were especially reserved for twins and the succeeding child. Successive sets of twins in that family bore the same twins' names, although could be differentiated by earlier twins *Tondoo'm-kude* and *Napem-kude*, and other later twins *Tondoo'm-lakidaw* and *Napem-lakidaw*. Consequently, the ensuing set becomes *Shiruu'm-kude* (older) and *Shiruu'm-lakidaw* (younger) respectively. In Some clans distinguished the succeeding twins by rendering the names with prefixes as *Latondoo, Lanape* and *Lashiruu,* respectively. These names do not make any gender distinction. Both male and female bear the same names.

There were particular rites of naming for triplets and quadruplets. M. A. Sila (personal interview, April 13, 2014) explains that clans that had such peculiar babies gave them the names *Tondoo, Nape* and *Shiruu* in that order**.** But there were clans that gave this set of triplets completely different names from that of twins. They addressed them as *Twada/Twatha* for the first, *Mol-twada/Mol-twatha* for the second and *Lamol-twada/Lamoltwatha* the third. It would only be after the twins and the succeeding child, the ensuing children in that family would begin to earn the clan's rite of naming starting from the first name. The purpose of giving names to show the order of the children' birth is because in Tangale social setting, seniority confers certain special unparalleled privileges in sharing of gifts or assets. Altering the sequels would be an offence that could ignite conflict. Whenever the seniority of someone is unclear, elders are usually invited to verify.

Factors Responsible for Alien names among the Tangale people

Mazrui (1987) discusses vividly how the advent of Islam and Christianity to Africa created a paradigm shift in naming system. Modern names among the Tangale (Hausa, or Christian names) are traced to the time when the Tangale people came into contact with the Hausa or Westerners who had difficulties calling Tangale names and

which proved difficult to write or too long during tax registry. Kurewa (2013) asserts that,:

> At the advert of Christianity some missionaries turned down African names at baptism on ground that African names were heathenism; instead they substituted the African names with biblical (Jewish, Greek) or western names. The Africans who worked for the white colonial masters also their names were rejected on ground that the African names were too long and barbaric. So they were renamed as Harry or Jack or Tom ... not acting in line of the truth of the gospel as in Galatians 2:14, 16, where Paul asks, 'How is it then, that you force Gentiles to follow Jewish customs? ..., know that a person is not justified by the works of the law, but by faith in Jesus Christ.'

This assertion could not be applied to the Tangale. The change of names by the converts at baptism was not a requirement, neither did the missionaries enforced it. An examination of the local names in the register of the early converts in Maiture (1994) shows the following names of early converts such as, *Ṇalgomo* used the name Karga Bandagalaṇ (Pioneer convert and Pastor), *Ṇune* became Sauzaw Dogonyaro (Pioneer Judge), *Moṇalaku* became Kambo Mukollo, *Lasaga* became Attahiru Termana, *Lamela* became Danfaram Suṇraṇ (Chief of Shongom), *Malanṇale* became Bula Latumba and *Molaṇkaldoo* became Maibege Oksakei (Pioneer Headmaster SIM Primary School Shongom). None of the above converts used Christian names at baptism. They only used names that had Hausa connotations.

However, several of the converts gave their children Biblical or Christian associated names. For example, Pastor Karga gave his children Christian names; Iliya (Elijah), Daniel, Salome and Harling (the name adopted from an SIM missionary named Jonathan Harry Harling). So, it could be deduced that though the pioneer converts were not required to change their traditional (pagan) names, they gave their siblings Christian names as a distinct mark of their new status in their communities (Maiture, 1994).

Apart from the clan name that was usually bestowed on the child there were other systems of conferring a name on the child besides the clan name. There are times the child might be given the name of the first visitor after his or her delivery. A stranger could also request that the child be named after him or her. When this happened, the stranger would be expected to pay a token to the family to make the bargain permanent. On the other hand, should a family borrow a name from someone it would be paid for to re-enforce the ties. So, in both cases, whether permitting or adopting a name other than the one used by one's clan, it must be paid for, either by the borrower or by the lender of the name. There were also instances whereby a visitor who endeared a family, the family could honour such visitor by adopting his or her name. This became common during the early contact with pioneer missionaries or colonial personnel who become mentors in the community.

During the rite of child naming, Jungraithmayr (ed.) (1994) encapsulated the process thus,

> The one chosen to bestow the name takes the child into his arms, and seated on the ground, sweeps off the ground space between his legs. He has by his side a portion of mush and an earthen bowl of gravy. He makes two presentations of the child to the ground, and sits him down upon the ground at the third saying with each of the two presentations, "sit thus", and with the third the name. He then picks off a small portion of the mush and puts it into the mouth of the child.

This ceremony performed at the third month after the child's birth commemorated the child's presentation to the gods, naming and sitting on the ground all of which signaled the commencement of giving the child solid food to eat. From this point, the child began to be addressed by his/her personal name.

The Tangale do not practice the giving of names to depict the day of the birth of the child as in Hausa names. Apindi & Simwa (2022) present some of the most popular Hausa names of persons born based on the day of the week and their meanings as follows:

i. *Danladi* male or *Ladi* female child born on Sunday.
ii. *Danlitti* male or *Litinin* female child born on Monday.
iii. *Talata* male or *Talatu* female child born on Tuesday.
iv. *Balarabe* male or *Balaraba/Laraba* female child born on Wednesday.
v. *Alhamdu* male or *Alhamis* female child born on Thursday.
vi. *Danjuma* male or *Jummai* female child born on Friday.
vii. *Danasabe* male or *Asabe* female child born on Saturday.

However, even though the Tangale did not use the day of the week as a basis for child naming, at times the Tangale used the season, location or circumstances that surrounded the child's birth. For example, the name *Lakudum* refered to someone born during the rainy season, and *Lawoson* for one born in the dry season, *Sopyoo* was given to the child whose mother had had abnormal birth(s). Other names might be given to reflect the location where the person was born, such as *Lapandi* for one born on a hill top, or bearing the name of a settlement where the child was born, (S. Y. Dogo personal interview, April 13, 2014).

Besides one's original name, one could also be associated with an evil name (*sum dawdo*). Such a name was usually coined by enemies and used to depict how bad that person was. It was always used to provoke or irritate the person, an evil name given to tarnish one's image. During childhood, peers gave one another some sort of nicknames and it was what the Tangale term as evil name and was intentionally so addressed in order to dent the personality of that person. Such names include; *Kogdog* (stiff), *Kwalkasak* (ugly), *Lupank* (shapeless), *Orrgotok* (emptiness or untrimmed), *Sikdik* (sharp), *Suukum* (lean or slim), *Pindaw* (opened), *Sodonton (*withered), *Dolji (*deformed eyes*)* and *Kwoldog* (enlarge stomach). Others even bore animal names like *Layokon* (rat), *Ladandaṇ,* (Monitor) *and Lakalta* (Leopard), (S. Y. Dogo personal interview, April 13, 2014).

Kwasau & Isaac (2023) concur to the fact that in Africa, names serve many purposes as follows:

a) To depict the circumstances of the child's birth;
b) To portray parental perception of the child;
c) To reveal the expectation of the role to be played by the child in the society;
d) To communicate the personality of the individual;
e) To reveal the worldview of the people.

They further argue that there are many kinds of names, some of which could be described as "Offensive names, bad luck names and de-formative names", amongst others.

Findings of this paper

The findings of the paper include the followings;

1. Names in Tangale are primarily given based on a serialized order to show the seniority of the birth and be accorded due honour.
2. The intrusion of alien names has striped the Tangale children from their rite of clan naming, making several of the names at the verge of extinction, as those knowledgeable elders are dying leaving behind no records or traces.
3. Many Tangale children are lured into using alien names in addition to traditional names, thereby making it difficult for the Tangale to recognize themselves and which clan they came from.

4. The adoption of alien names, though seen as civilization and modernization and in order to look a global person, has only made them to promote other customs like Hausa names and Western names above theirs.
5. Alien names are not inherited but only attractive names that cannot be passed from generation to generation.
6. Enrolment into formal education caused many Tangale children to add English names to their traditional names. By doing that, many saw the adoption of alien names as modernization and marks of civilization.
7. Today, many Tangale children bear names depicting virtues like, Peace, Blessing, Charity, Faith, Marvelous, Glory, Shalom, Joy, Rejoice and Sunday, in addition to other names.

Recommendations

The paper discussed how the Tangale people in Kaltungo, Ture and Shongom communities had a unique system of child naming due to their coming into contact with the Hausa, Europeans and other religions. This altered their rite of naming. In order to recapture the Tangale rite of child naming, the paper recommends the followings;

1. Each clan should embark on compiling their clan names and documenting them for future researchers and generations to come.
2. Every clan should make it mandatory for parents to use clan names which are their distinct identity, as in Africa every people are traditionally determined by culture and heritage.
3. Clan names strengthen blood ties and relationships. Therefore, there is a need to preserve the clan names so they are not replaced by alien names.
4. Instead of projecting good virtues using English words, the Tangale could adopt corresponding Tangale words as found in Tangale Bible Translation.

Conclusion

The paper demonstrates that the Tangale have a unique system of the rite of child naming that is arranged according the order of the birth of babies born in every family. The paper investigated the effect of alien names that have encroached into the people's culture and heritage.

Foreign names like Hausa, Western, Arabic and Biblical names are fast replacing the clan names in Tangale, and unless measures are taken to resuscitate the trend, the culture of naming in Tangale will eventually become extinct. Such measures will include the aggressive compilation of the clan names by every clan and parents to be oriented on the importance of giving their children the clan names.

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Appendix: Sampled Clans and their Child Naming
A. KALTUNGO

COMMUNITY	CLANS	MALES	FEMALES
KALARIŊ	Ok'kalbore, Tulkwalak Tuliŋunji	1. Nŋariŋ 2. Moŋariŋ 3. Lamoŋariŋ 4. Nŋade 5. Laaŋade	1. Dariŋ 2. Mariŋ 3. Lamaniŋ 4. Made 5. Lamade

B. SHONGOM

COMMUNITY	CLANS	MALES	FEMALES
KALAKU LAPAAN	a. Lapuṇọṇ b. Kalkunji c. Ki Pandi d. Pokwili e. Tuldwaṇ	1. Ṇalaku 2. Mọṇalaku 3. Laṇalaku 4. Maku 5. Lamaku	1. Laku 2. Malaku 3. Lamaku 4. Makọ 5. Lamakọ

C. TURE

COMMUNITY	**CLANS**	**MALES**	**FEMALES**
BALAM	a. Okboga b. Okbalam c. Okdembe d. Okkelen/Kelen e. Kalara f. Kwakdak g. Kalasune h. Tuldwaṇ i. Kalanje	1. Njidek 2. Molonjidek 3. Lamolonjidek 4. Lanjidek 5. Metek 6. Lametek	1. Sidek 2. Molsidek 3. Lamolsidek 4. Lajidek 5. Medek 6. Lamedek

Source: Author

Oath Taking In Traditional African Society and Its Role in Peace Building in the Wake of Covid-19 Pandemic

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Abstract
Conflict has come to be part of human activities. Be that as it is, the phenomenon has also awaken humanity to her daily responsibility by reminding humanity that conflict is a two edged circumstance that can instigate human creativity toward innovation with the aim of providing stability and peace.; on the other side is the distractive role it provides to the society. African traditional methods of conflict resolution have lost its potency in recent times due to Western Methodology in conflict resolution and its interference with African Philosophical approach. However, traditional African conflict resolution mechanism is still relevant, as the Western concept is not providing the answers to peace. It is however imperative that both the traditional African conflict resolution mechanism and the Western Model are fused together in order to provide a conflict resolution in the African environment. Hence, both the traditional African method and the Western style method still live with us and peace is what everyone needs. This essay is an attempt to harmonize the African traditional conflict resolution Oath taking and peace building in conflict management in the wake of Covid-19 in African environment with specific touch on the TIV, of North Central Nigeria, the IGBO of the South Eastern Nigeria and the Buem of Ghana – Togo Border, all within the African continent. The research used both primary and secondary data. The research recommends the use of African methods in resolving conflict
Keywords: conflict, peace building, covid-19, management, conflict resolution

Introduction

Oath taking refers to action of making an oath , is also refers to a solemn usually formal calling upon God or god to witness to the truth of what one says or to witness that one sincerely intends to do what one says.

African conflict management mechanism has been described by scholars as a necessary reality that is important by bringing African traditional conflict medicine to bear with the present day challenges of resolving modern conflicts that have permeated the African continent.

More than ever, Africa needs effective conflict management practices. (Zartman W. 2000). So, if Africa has to put the falling apart together; her original values must be revisited (Bob Manuel, 2000:10) Going back to the basics, African traditional societies

have, over the centuries, developed mechanism in conflict or dispute resolution; hence they were able to address contending issues within the community and family that confront them on daily basis. Though analysts have argued that the methods, principles and processes that these traditional dispute resolution mechanisms applied in disputes were not orthordoxtically documented, they were done through oral traditions, which got to a state of distortion from one generation to another. Nevertheless, the practices of invoking the same style or tradition is to arrive at a meaningful results that implant peace to the community (Moore. 1987)

African traditional dispute resolution mechanisms may differ from one clan, lineage, community or family to another, but the overriding characteristics of these dispute resolution mechanisms rely on (1) The head of the family, (2) The elders (3) Oath taking through African traditional religion beliefs (4) The 3rd Party approach, etc all play crucial roles in dispute resolution in Africa.

Principles and Processes of African Dispute Resolution

When Africans sit down to discuss a conflict, the talking usually covers all kinds of relevant background and goes into the thoughts and intentions of others. The elders from a family, clan or state see their traditional objectives in conflict resolution as moving away from accusations and counter-accusations, to soothe hurt feelings and to reach a compromise that may help to improve future relationships. They also dwell on values, aspirations, perceptions and visions.

In Africa, family ties and community networking are constantly respected, maintained and strengthened. When there is a dispute between different parties, priority is given to restoring the relationships. During the dispute settlement, which would normally involve supporters of the disputing parties and the elders meant to talk the matters through, relationships are given prime attention. The relationships are viewed according to the past, and the tense or current conflict, and then the aim would be to improve future relationships. Indirect relationships are analyzed along with direct ones to see cross-stitching potentials, for example, if each of the disputing parties happen to be musicians, this commonality may be utilized as a converging factor. The fear of sorcery or divine punishment is also used to show what the breach of peace would bring upon the society and the conflicting parties (Birgit Brock-Utne 2001).

Traditional conflict resolution practices reflect principles of reconciliation based on long-standing relationships and values. They tend to be effective in addressing intra-community and even inter-community conflicts, where relationships and shared values are part of the reconciliation process (Trujillio et al., 2008). Traditional mechanisms are rooted in the culture and history of the African people. They emphasize group unity, reconciliation of individuals or groups, and peaceful reintegration into the community. Traditional techniques place the interest of the group above that of the individual. They assume that all parties are interested in and affected by the conflict. The goal is to reconcile the parties to the conflict so that there is a return to social harmony—the goal of cosmopolitanism.

Chiefs, village mediators, tribal elders, community leaders, clan leaders, mobilized women, and local religious figures are well placed to ameliorate certain aspects of larger conflicts. Elders function as a court with broad and flexible powers to interpret evidence, impose judgments, and manage reconciliation. Traditional leaders use their position of moral strength to find an acceptable solution. Councils of elders and chiefs usually seek resolution through consensus. The solution often involves forgiveness and compensation. Women and traditional religious figures play a unique role in the reconciliation process in some societies. Their very place in society puts them in a strong position to encourage dialogue between feuding parties (Meyers L J 2005).

African Conflict Resolutions

African continent is saturated with conflicts in all corners, ranging from the Northern part of Africa, to the sub-regional areas. Conflicts in Africa are more prevalent now than ever in history. This unfortunate trend of conflict everywhere has even given room to private agencies to be involved in seeking to bring peace back to Africa. The International Negotiation Network (I.N.N) of the center of Emory University and other NGOs such as International Alert in London, The Liberian Council of Churches and others, including some in Nigeria's efforts have all been a herculean task.

Despite all these efforts to provide solutions to African's conflict, they have remained impervious to these attentions. Though they involve the activities of seasoned peacemakers using the best of personal skills and recently developed knowledge about ways of managing and resolving conflicts, international efforts at conflict management have not been particularly effective or efficient in overcoming the disasters that have brought them to the continent. Some of these conflicts such as in the Liberia, Mozambique, South Africa, Namibia, etc, have, indeed, been brought under control after lengthy and multiple efforts, but these occurrence and duration and the persistence of the other conflicts show that improvements are needed in conflict management.

The weakness are twofold, the outburst and persistence of violent conflicts mean that the homegrown measures at dampening escalation and preventing violence have failed. Before the conflicts rise to an intensity that justifies international attention, domestic measures would be expected to come to play, but they have not, at least not effectively. Governance, according to Zartman (1997), is conflict management. If some areas of Africa have kept their conflicts under control, many have not, and have seen the original attempt at building a national community at independence become chewed into pieces and spat out in sub-national ethnic violence. Traditional African conflict management practices have proven ineffective against contemporary - if not modern challenges.

Contemporary challenges may be of the same type of internal contests of authority or clashes between governed communities that Africa has always known. But modern challenges indicate new types of conflicts that contest states authority along with its commonality of values and its respect of venerable leaders and that reject community solidarity destroyed by a combination of globalizing experience and parochial ambitions. Whether it is the specifically different nature of these conflicts as a modern phenomenon, or simply their contemporary occurrence as a broader challenge, today's conflicts elude traditional management method, and it is no use blaming the inadequacies or machination of foreign actors for the fact.

At the same time, the persistence of violent conflicts in Africa indicates that modern international methods are also defective in facing the challenges. Despite the increased attention and improved knowledge about conflict management in the post cold war era, African conflicts elude international as well as domestic efforts to bring them under control. The methods are often faulted for their foreignness and non-African nature and for ignoring the wisdom of traditional African conflict management practices. Even when examined in their own terms according to modern concepts of conflict management, they tell more from their shortcoming than from their successes. (Zartman & Berman (1982)

The conclusions to be drawn are not clear, since failure is usually over determined. As noted, conflict today may be different in nature and modern therefore impervious to traditional methods, yet Africa and thus resistant to international methods. Both traditional and international practices may be sound but poorly applied. Probably most telling, but most difficult to deal with method – but especially traditional methods may be operating effectively in keeping large numbers of conflict under control but also out of reach of the analyst, leaving only the exceptionally difficult cases to escalate their

way onto the headlines. The only conclusion that does ring clear is that more work is required on the nature of both conflict and conflict management method in Africa so as to improve the fit between the two.

African Traditional Practices and Oath Taking; Some Selected Cases in Nigeria and Ghana.

The traditional practices in dispute resolution in African societies may differ in one form or the other; but each of the practices is aimed at providing peace and harmonious co-existence in every given society. In the pre-colonial, colonial and post colonial African societies, methods did exist to deal with conflicts. This fact is a characteristic of all human societies. While it is impossible to enumerate all conflict management methods across the whole continent, some salient and representative accounts would bring the richness of Africa experience to light.

The traditional African practices in dispute resolutions are potent and effective; and have helped in keeping Africa to its present stage of existence. While the practices are bound within the continent, each represents one small part as a macrocosm of the whole, thus asserting what needs to be demonstrated and compared. The first task then is to acquire data. Ineba (2000):

Analysts have pointed out that data collection when it comes to traditional disputes resolutions is problematic. Other than by luck of random sampling, there is no way of knowing how salient or representative selected cases may be until all the cases have been examined, yet not all the cases may be examined. It is meaningful to a certain degree to talk of African conflict management practices in the sense that such practices exhibit both similarities and differences that are used as reference by people who are identified by the generalization "Africa". To some extent, African societies share similar practices, in conflict management and resolution.

Conflict management practices are considered traditional if they have been practiced for an extended period and have evolved within African societies rather than being the product of external importation. Tradition continues to exist even in the contemporary or modern period, and the traditional practices considered are still practiced today. At the same time, tradition is likely to have been updated, adjusted and opened to new accretions in order to stay alive through changing times.

Some of these traditional practices include:

i. Managing disputes within family.
ii. Managing disputes between one family and the other.
iii. Managing disputes within the same clan or community.
iv. Managing disputes between two clans or communities, etc.

These are the major and obvious identifiable traditional dispute resolution mechanisms. There are other smaller aspects to this case, which this paper will streamline for a better understanding, with specific interest on three African culture setting, namely: The TIV of Central Nigeria, The Igbo of South East Nigeria and the Buem Ghana – Togo Boarder all within the African continent.

The Tiv

The Tiv are a group of people found in Benue, Taraba and Nasarawa States. They are of Bantu linguistic lineage. Historians have traced the roots of the Tiv people as originating from Central Africa (The Congo). While migrating to their present location, they came in contact with many ethnic groups and equally underwent series of conquest before arriving at their present location. This adventurous movement brought about knowledge & skills in both traditional form of survival and traditional forms of resolving their disputes, both within themselves and their neighbors.

The Tiv form of traditional dispute resolution mechanisms, just as other African societies, rely on the elders, chiefs and on totem. These vital tools are used by the Tiv society in tackling most of their conflicts whenever any arise.

As earlier pointed out, elders play a vital role in local dispute resolution and their actions and decisions are considered sacrosanct. Failure to comply with the decisions of the elders, especially in any family dispute, such a member will be considered a deviant and possibly ostracized. This action usually compelled family members involved in any dispute to comply with the decision of the elders.

The chiefs are referred to in Tiv as *ator* or *tor* (singular) or *ortaregh* (kindred head). The role of this institution in Tivland transcend beyond the family and holds authority within the jurisdiction of the "*Tor*". Each *Tor* or *Ortaregh* presides over a given clan and it is expected that the decision of the Tor is final in resolving dispute within the clan. If the dispute is between one clan and the other, the various chiefs or *ator* of the clans are expected to sit together and address the problem with honesty and sincerity with the aim of bringing peace to the communities in dispute.

The chiefs in Tivland are the custodian of power and authority. In some communities, within the Tiv, the *Or-Akombo* works hand in hand with the chiefs in resolving conflicts. The *Or-Akombo* holds the key to the totem which, in some difficult disputes where witnesses are needed to resolve the disputes and non is found to substantiate, the *Or-Akombo* will bring forward the '*Swem'* oath taking procedure. In this process, both parties in the dispute will take an oath and swear before the '*Swem'*, which is believed, has the power to inflict disease of swollen stomach and legs, which may eventually lead to the death of the guilty party. This process exposed the family of the guilty party to ridicule within the community; as such, the Tiv society was less involved in dispute except the inevitable ones, which were quickly resolved, as indicated above.

The Buem's of Ghana-Togo Border

The Buem or the "Buem-Kator", as they are generally referred to, are located along the central part of the Ghana –Togo border, which is a cluster of farming communities that constitute the Eastern portion of the larger Buem traditional Area in the Jasikan District of the Volta region of Ghana and marks the Eastern limit of the Bia Akwapin Togo mountain range that runs across the middle of the country. The Buem traditional Area as a whole is the largest and politically dominant ethnic group in the northern portion of the Volta region. Their Kinship, politics and conflict management are inextricably intertwined.

Natural Sources of Conflict in Buem – Kator

Even though the Buem insist on social harmony as the over-riding ideology of their community, people do not follow the dictates of the rules of community with slavish fascinated passive obedience (Malinovsk 1959, 9- 10).

Among the Buem-Kator, as in any given traditional African setting, conflicts are part of their social life. Conflict occur within lineages, between members of different lineages and between sections of the Buem-Kator and their non-Buem neighbors. In defining their conflict situations, they distinguish "anger" (*Konyi*), quarrel (*Kador*), fighting or dueling (*Bekpeligiu*) and war (*kekpe*).

Disputes in the Buem-Kator community commonly involve breach of contract, slander, witchcraft and sorcery accusations. Conflict can also result from marital misunderstandings, injuries against person, damage against property and disparaging statement against public officials or against another lineage or sometimes within the lineage. Buem (Kator) commonly argue or fight over inheritance, especially on patrimony, land boundaries and right to access and control over land. Conflict with non-

Buem neighbors are commonly over land along their common borders or over territorial security issues.

Conflict Management Practices among the Buem-Kator

The Buem people because of their organized commitment in conflict intervention process, and based on Antropological structural-functional prospective, to the study of social control, their conflict management philosophy is structured into several angles, all with the aim of providing peace and stability in their various communities. Letsexamines few of these vital traditional management philosophical practices in Buem kator which are complex yet well organized, as briefly discussed below:

1. *KanyeNduBowi*: This philosophical practice acknowledges the shortfall of the community and therefore insists that certain standard of conduct must be maintained in order to keep the society moving on equal footing where human dignity and respect is the ultimate goal. The Buem maintained that coercion and morality are viewed as the mechanisms of social control. It is therefore a human or community duty to sustain and uphold this philosophy (social harmony).

A. *KanyeNdu- bowi:* This is a broad ideological and philosophical orientation that encompassed all manner of social control and modes of conflict management in the area. One important means by which this philosophy is translated into practicality is the imposition of intrinsic sanctions, the subtle but pervasive means by which members of the community are molded into complying with the rules of social control, the moral code, the normative order and value system.

Intrinsic sanctions are both positive and negative. Positive sanctions are the psychic rewards that people receive when they conform to the approved mode of behavior, while the negative sanctions are the feeling of moral discomfort that the people experience when they default.

"Social harmony" in Buem community involved the manipulation of social relationship through the use and strengthening of myths, beliefs, values and motives (Cohen 1974:81). The inculcation of this "*Kanye Ndubowi*" (Social harmony) in Buem society is an integral part of the society and it is also an on-going process which also propels their socialization process. Social harmony is the culturally approved means by which the people strive to achieve conformity to the rules of conduct and ensure the continuity of the community.

The Buem people are compelled to comply with the rules of conduct to settle disputes and abide by the outcome of mediation. The Buem people hold the view that a failure to comply with the rules of social control undermines the social order and is tantamount to an assault on the community as a whole. Such failures are often met not only with the imposition of fines, but also with strong condemnation by the public whose duty it is to provide public officials with loyalty and support in enforcing community rules. The need to settle disputes and abide by terms of disputes settlement is also motivated by the fact that members of the community are invariably in ongoing social and economic relationships and must necessarily deal with each other in the future.

B. *Benyaogba Ukpikator* (Dispute Handling Forum):- The term in Buem literally translated means "to say no to a case between adversaries". This phrase, as analyst would criticize, holds sway for the too much power bestowed on this forum. The Forum also serves as the mediator in any case in Buem community, this forum provide adversaries, the avenue to underplay conflict and amicably convince each other that whatever may be the matter between is of no significance.

This procedure of conflict management among the Buem is expected to eschew the adversarial deliberations and winner – loser mentality that are associated with adjudication and arbitration. The *Benyaogba Ukpikator* is flexible and adoptable, especially in disputes between kin members, between members, and between neighbors

who live close to each other and again are involved in ongoing social and economic relationships.

The Buem managers of conflicts resolution *Benyaogba Ukpikator* Forum or philosophy are usually lineage elders, medicine men, priests and influential individuals who are known for their wisdom, skills and trustworthiness in disputes settlement. They normally enjoy a wide reputation within their communities and, as such, decisions arrived at this dispute handling Forum are binding, having to object it will attract wrath. According to Merry (1989:82), the *Benyaogba Ukpikator* (Dispute handling Forum) is considered to be most desirable mode of dispute settlement. The procedures have brought to an end almost every local conflict and have equally kept the Buem community moving.

C. *Bate Kate* (Arbitration or Adjudication):- This philosophical thought is conducted either at a lineage head court or in town chief court, depending upon the gravity of the offence. The philosophy is more elaborate in its conflict resolutions than the former.

The *Bate Kate* is actually time consuming, as its process involves intensive cross-examination and assembling of witnesses and when necessary exhibits. *Bate Kate* can be expensive because fines and, in some cases, cost are imposed on convicted parties. Cases that are submitted for *Bate Kate* either include those that have failed to be resolved by the former Forum (dispute handling Forum) or are constitutionally defined as criminal.

Deliberation under *Bate Kate* can be an elaborate process. In line with the usual procedure of *Bate Kate*, each disputant, without interruption, presents his or her own version of what actually occurred. After both have heard, adjudicator closely questions each disputant on the bases of what he or she has said. The objective of this process, as a social Anthropologist pointed out, is to reach agreement on a single story by eliminating ambiguous elements in the statement or the adversaries. There is extensive use of evidence, witness and cross-examination in *Bate Kate*. The deliberations are usually open to the public and every one present has the privilege to cross-examine any of the disputants. Orders are strictly enforced and use of abusive language is discouraged and can lead to contempt.

D. *Adzina* (Trial by Jury): This aspect of conflict resolution in Buem community believes in "trial by jury". *Adzina* works this way to arrive at a verdict in all manner of cases that come before a town chief or a lineage head. Some attendants at the hearing who have been present throughout the case hearing, and have been following proceedings are appointed at the end of the hearing to deliberate and return a verdict. This procedure is similar to western style judicial verdict mechanism. It has helped in providing solution in dispute resolutions in Buem communities.

E. Witchcraft Sorcery and Ordeal:- The Buem people commonly resort to the use of what some religious scholars referred to as "witchmasory". This term refer to witchcraft, magic and sorcery and any means of voodoo – witchcraft (*kabor*) sorcery (*kave*) are what they use to settle conflict when they did not want to bring their grievances into the open, that is, coming before the *benyaogba – ukpikator* or *Bate Kate*. The combination of this force in Buem community is believed to have potent powers that operate with the adversaries' desire to either harm by evil spiritual destructions or death. This practice has also been in use in the Buem community over time in local dispute resolutions.

F. *Kemuikadiakor* (trail by ordeal): The Buem community consider this aspect of their conflict resolution practice as also potent, hence it is still in practice. This practice involves oath taking, a Buem will traditionally resort to this use in order to determine guilt or innocence, particularly in theft in which evidence is so conflicting that adjudicators find it difficult to come to a decision by secular means. Witchmasory, witchcraft and sorcery accusations also normally call for this process of "trail by ordeal", because the truth in the accusation is often difficult to determine by secular process of mediation and adjudication (Birgit Brock-Utne ,2001)

Usually under the *Kemuikadiakor* process the town chief will order the disputing persons to consult a medicine man, a fetish priest or an oracle. The disputing parties will be accompanied by appointees of the Chief and heads of their respective lineages. Whoever is found guilty by the metaphysical consultant will immediately have his /her hair shaven to the skin and be made to settle all the cost to the travel and the trial.

Understanding the Idea and practices of peacebuilding

The idea and the practices of peacebuilding are not new. Due to how ubiquitous the term peacebuilding has become within the vocabulary of the UN, national governments, and even nongovernmental organisations (NGOs), Adekeye Adebajo (accessed 5/5/2014) pointed out that there are three frameworks for understanding peacebuilding. Each of the views contains important nonnative assumptions about the nature of peace and about the identity and motivations of peace builders. According to the liberal framework, peacebuilding is understood to be part of a global project of liberal governance, promoted by international and regional institutions and other actors. An Agenda for Peace reinforced these ideas. It tends to focus on political and economic liberalization as key elements in the transformation of war-torn societies.

Peace building as stabilization shares the liberal concern with order, but rather than focusing its attention on order within states, it sees peacebuilding as being primarily concerned with maintaining the international status quo. The view has become increasingly important since the 9/11, 2001, attack on the United States, and the subsequent global "war on terror".

This view acknowledges the multitude of activities conducted under the peacebuilding umbrella. The rationale for these activities is to maintain global security and stability. The position of peace building as social justice was put forward by people who believe that the previous two views place undue focus on maintaining order and global status quo.

Structural violence is the problem to be addressed through peace building, and peace building therefore involves programs to encourage inclusive access to resources and institutions, to empower marginalized groups, to end discrimination against women and other disadvantaged groups, and to redistribute income and land ownership. In other words, peace building focuses on reaching the condition of "positive peace" According to the British army (1997:2), peace building usually involves:

> Actions which support political, economic, social and military measures and structures aiming to strengthen and solidify political settlement in order to redress the causes of conflict. These mechanisms to identify and support structures that tend to consolidate peace, advance a sense of confidence and well-being and support economic reconstruction.

Boutros-Ghali in his "*An Agenda for Peace"* categorized peace building into two: Pre-conflict and post conflict peace building. According to him, pre-conflict peace building includes such measures like '[de] militarisation, the control of small arms, institutional reform, improved Police and judicial systems, the monitoring of human rights, electoral reform and social and economic development.'

Similarly, Rechler (1997:61) sees pre-conflict peace building as: Preventive measures that aim to reduce the gap between the rich and the poor; to promote and implement human rights and the rights of the minorities, and to promote durable development and the realization of a just and fair social order in which there is no discrimination based on race or sex. Monsuru Adegboyega Kasali (2006), cited by Okoro, K. N. (2013), similarly agreed with previous definition that peace building as a major concept in conflict resolution and management can be defined as a means of preventing the outbreak, reoccurrence or continuation of armed conflict as well as emergences in a wide range of political, developmental, humanitarian and human right

mechanism. Therefore, the process of peace building encompasses all the stages of conflict, from the pre-conflict to the post conflict phase, with the aim of laying the basis for sustainable peace in conflict torn society.

Feminist peace researchers are evidently curious about the meanings attributed to peace building, especially as it relates to women. Proceeding from the basic premise that senior policy-making men's usage of the term, like that of Boutrous Ghali in 1992, deferred from that of women, Mazurana and Mckay, cited by Akpan, F., et al (20014) conducted a gender analysis of the meaning of peace building at the UN, NGO, and grassroots levels. Based on that understanding and the contextualized and process-oriented nature of women's grassroots peacebuilding efforts they developed this broad concept concerning peace building to include gender-awareness and woman empowering political, social, economic and human rights. It involves personal and group accountability and reconciliation processes that contribute to the reduction or prevention of violence.

Conclusion

After due consideration on the topic, as enumerated above, the questions that comes to mind is how relevant are the African traditional dispute resolution mechanisms? How potent are they and what impact do they have on the continent. Finally, what are the damaging effects colonialism have had on the traditional conflict mechanisms? These questions need much elaborate answers which will be considered in another topic of it's own.

It is a fact to note that conflict resolution in Africa today is more inclined to the western style of conflict management than the traditional. Though the traditional pattern is still being managed, however, with modern knowledge, not all Africans uphold the traditional dispute resolution mechanisms, as any action taken by the traditional environment to settle disputes and when some parties are in dis-agreement they resort to the western style of settlement, that is, Police, court, etc. On the other hand, there are other culture that forbid taking any case of what-so-ever, either to the Police or the court, especially if it has to do with immediate family and other aspects of dispute they regard as local.

Recommendations:

Based on the findings of this paper, in respect to African traditional peace building mechanisms, the following recommendations are proffered for better results in the peace building process in Africa:

1. African society should endeavor to fuse both the western style of conflict management mechanism with the traditional ones.
2. Africans should distinguish clearly those cases that can purely be handled at the traditional method of conflict resolution.
3. The development of modern conflict management system for Africa, in particular, must begin by looking for avenues through which relevant aspects of the pre-colonial customary laws of the areas could be harmonized with the appropriate aspects of modern judicial and administrative systems into the African world view in conflict resolution.
4. It is only when potential and actual conflicts in Africa are understood in their social contents that they can be managed. Values and beliefs, fears, suspicions, interests and needs, attitudes and actions, relationships and networks have to be taken duly into consideration. Origins and root causes of conflicts need to be explored so that a shared understanding of the past and present is developed.

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African Indigenous Knowledge Systems: Instruments for Harmonious Development in Nigeria

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Abstract
The existential predicaments in Nigeria have heightened to an almost give-up state. Professionals in academic and other works of life have engaged in research, discussions and literatures in a bid to address these issues but to no avail. For issues of security, people fear to move; for issues of corruption and violence, people fear to vote; for issues of natural disaster due to industrialization, people are displaced; for issues of manipulation of the law by the person with 'might', properties and lives have been lost. These issues affect the crust of harmonious development in Nigeria. Several scholars have proposed solutions by way of suggestions to this problem. This work is a contribution to the responses with the emphasis on instrumentality of indigenous knowledge system for harmonious development in Nigeria. With the critical analysis method, it surveys the concept with in-depth interest, it shows the basic areas this local epistemology can address as there is still a great distant between development and local contents, hence the crisis we experience still lingers. This study identifies that the integration of African Indigenous Knowledge Systems (AIKS) into the framework of development and policy could improve its relevance. This is due to the holistic, community-based nature and approach of AIKS to social organization in local communities. This study concludes with the emphasis that there is need for a strong integration of traditional institutions and system for a sustainable and harmonious development in Nigeria.
Keywords: African, Philosophy, Indigenous, knowledge, Development and Nigeria.

Introduction

The integration of African Indigenous Knowledge Systems (AIKS) into our developmental process is to ensure harmony and inclusiveness of the phenomenological, ontological and existential contents of the community bearing in mind the value, implication and wholistic connection of all the aspects of the community. No doubt, several attempts have been made to integrate African Indigenous Knowledge (AIK) to salvage issues like security, to child right, to structural engineering, herdsmen and farmers crisis, curriculum, unemployment, etc. This is with the conviction that it is instrumental for harmony and development in African. But due questions on the vastness of African epistemology in its multiple respect, Eurocentric models and theories, including concepts, have been uncritically adopted and applied in African communities in challenging situations. Some scholars like Smith (2002) have expressed disappointment in the application of Eurocentric social theories and perspectives in African conditions characterized by poverty as they fail due to their discriminatory characteristics relegating the special concerns of the disadvantaged groups in the society (Smith, 2002:3).

The importance of African Indigenous Knowledge (AIK) is simply transformative instrumentality to the challenges of development in contemporary Africa. The need to crystalize and include it the policy making of the society has never been more important than it is today in the era of globalization and increasing interdependence. Nevertheless, the problematics of including this in our curriculum and integrating it into our western formulars cannot be over emphasized.

According to Battiste (2002) the importance of African Indigenous Knowledge System (AIKS) could be summarized thus:

(i) It provides students with the opportunity to learn appropriate community attitudes and values for sustainable livelihood.

(ii) It enables students to be able to learn through culture because AIK is stored in various cultural forms, for example, folk stories, songs, folk drama, legends, proverbs, myths, etcetera.;

(iii) It involves community knowledge holders in research, teaching, and learning enables students to learn across generations hence making them appreciate and respect the knowledge of elders and other community members. Battiste, (2002:3)

Nkondo (2012) imported the idea of universalization of localized knowledge through the process of conquest, domination and colonialism. This, no doubt, is how some cultures like Europe and America or China have dominated other cultures in the world. Therefore, Africans need to acknowledge that their indigenous processes of knowing and knowledge production may not only enhance and sustain them as a people, but could also contribute to global pool of knowledge in the search for sustainable solutions to global, poverty, unemployment, insecurity, underdevelopment, challenges such as climate change, HIV/AIDS, et cetera). We cannot be excluded or isolated from the 'others' due to our historical past.

The purpose of this research is to crystalize the existential phenomenon of African Indigenous Knowledge System (AIKS) which basically is the Eurocentrization of African traditional learning patterns, relating its holistic nature, instrumentality and focus thus on occasioning a radical shift in the locus of relevant local content and method of studies for African advancement expressed in Muya (2007) '*The efficacy of traditional knowledge in African education*' and Kimwaga (2002) '*African Indigenous psychology and Eurocentricism*' and Camara Laye's '*The African child'* in most African traditional societies, children learn in a variety of ways, social institutions, songs, dance, stories, free play, nature, ritual/rite, fest/festivals, testing and failing, community service and so on. But these western liberal values ruined both the freedom of the individual and his/her respect for the elder's wisdom, ruined the wisdom of the elders and his/her confidence in wisdom, and ruined community reliance in the authority of the elders n certain measures.

Presently, the role of the family and other institutions in the community as body of epistemology and instruments of education for children and adults at all levels of community education, including higher education, has been destroyed and the process disrupted. The interiorization of African traditional education, including the role of the family and community in formal education by a standardized western education curriculum, places emphasis on an individual's success in a broader consumer culture instead of on an ability to interpret models of knowledge for survival in his/her own environment and community and contributions to the community's development. Conversely, from a western perspective, centralized control over learning is seen as natural and consistent with the principles of freedom and democracy (Matike, 2008).

Philosophy interest is to bring up decisions guided by ethical principles towards protecting human life, enhancing gender confidence and protecting the environment. This work is a contribution to several scholars on this subject in philosophy and other fields. This includes all forms of knowledge, know-how, skills, practices and beliefs that

enable a community to achieve stable livelihoods in their environment (https://www.bioeconomy.co.za/indigenous-knowledge).

Nigeria has several developmental lacks that AIKS can address. African Indigenous Knowledge Systems and Practices (IKSPs) have been proven to contribute to the sustainability and productivity in Nigeria, examples of which include the rice terraces, groundnut pyramids, cocoa production and preservation and the traditional biodiverse systems in some communities in the riverine areas. Not to speak of our moral institutions, age grade systems, religious institutions and lots more.

The integration of African Indigenous Knowledge Systems (AIKS) in Nigerian developmental policies and processes will provide the following opportunities (Battiste, 2002):

(i) Will provides the opportunity to learn appropriate community attitudes and values for sustainable livelihood; develop and promote these sensitive and caring values and attitudes

(ii) Will enable learning through various cultural forms, for example, folk stories, songs, folk drama, legends, proverbs, myths, etcetera.

(iii) Respect for the knowledge of elders and the legacy of community involvement and the methods of addressing existential issues. This work will be instrumental for sustaining and transferring culture and crystalizing the vitality of African indigenous knowledge system.

The Concept of African Indigenous Knowledge System?

Traditional Knowledge (TK), Indigenous Knowledge (IK) (Loovers, 2021:2) and Local Knowledge (LK) generally refer to knowledge systems embedded in the cultural traditions of regional, indigenous, or local communities. According to the World Intellectual Property Organization (WIPO) and the United Nations (UN), traditional knowledge and Traditional Cultural Expressions (TCE) are both types of indigenous knowledge.

Traditional Knowledge includes, but not limited to, types of knowledge about traditional technologies of subsistence (e.g., tools and techniques for hunting or agriculture), midwifery, ethnobotany and ecological knowledge, traditional medicine, celestial navigation, craft skills, ethnoastronomy, climate, and others. They also include ethnological, sagacious, and all that are extracts from religious beliefs or theurgic systems that are both rational or metaphysical and empirical, passed from one generation or one person to another. Some forms of traditional knowledge find expression in songs, stories, folklore, legends, rituals, and laws, culture (Turner, N. J., Ignace, M. B., & Ignace, R., 2000:10), song lines, dance, games, languages, mythology, visual art and designs, architecture can be categorized as sources of African traditional or indigenous knowledge.

Characteristics of African Indigenous Knowledge System

International Council for Science (ICS) Study Group on Science and Traditional Knowledge characterizes traditional knowledge in Wasongo, V.O., Kambewa, D., and Bekalo, I. (2011:194) as an idea that is a cumulative body of knowledge, know-how, practices and representations maintained and developed by peoples with extended histories of interaction with the natural environment. These understandings, interpretations and meaning form the cultural complex that encompasses language, naming and classification systems, resource use practices, ritual, spirituality and worldview or philosophy of a people. In Nigeria, traditional knowledge differs from one community to another. In some of these in Nigerian communities, traditional knowledge commands both physical and spiritual significance and meanings that inspires adaptively

acquired knowledge, socially constructed knowledge, and other terms that emphasize the social aspects of knowledge.

Indigenous knowledge or techniques (ITKs) are the jars of ancient wisdom and are developed through testing, repetition and practice of original, new experiences and successful results, sometimes substantiated by scientific evidences recorded in stories of natural disasters, war, or spontaneous actions hence most ITKs were known to be scientifically effective and valid. Although some scholarly in the naturalistic tradition have argued that traditional knowledge is not a natural category of knowledge but indigenous and local community authorities disagree with this position.

African indigenous knowledge is holistic; it is contained in the people's ontology or worldview believed to have been gotten through direct revelation through conversations with "the creator", spirits, or ancestors, emphasizing interconnectivity and inter-woodenness of entities thus separating intangible and physical is highly impossible Traditional knowledge in such cosmologies is inextricably bound to ancestors, and ancestral lands.

Indigenous and local communities have clear traditions guiding the use of specific kind of knowledge at particular times and places like hunting, buying and selling, farming, community ceremonies, etc., the use of their traditional knowledge therefore warrants respect and sensitivity as any misappropriation and misuse can attract certain punishment, cause, or affect the harmony of the community both spiritually and physically.

Summarily therefore, characteristics of African indigenous knowledge system in Nigeria includes but not limited to the following:

i. Knowledge that is locally-based among peoples of Nigerian communities. First Peoples have occupied their traditional territories for millennia and their knowledge reflects an intimate connection with their lands.
ii. Knowledge that speaks diversity. Because it is based locally, Indigenous Knowledge has developed in a multitude of ways.
iii. Knowledge that nurtures shared principles. Despite the diversity between individual groups of First Peoples, most share common underlying principles, such as a worldview based on interconnectedness and reciprocal relationships with the natural world.

Foundations of African Indigenous Knowledge System

Beyond the above sense and many other perspectives, the foundation of Indigenous Knowledge System can be identified with the world view of the people. World view is a people's outlook of reality and the way this outlook constructs and reconstructs their way of life in social, religious, educational, economic and political ramifications. The nature of philosophy as the enforcer of worldview forming the foundation for indigenous Knowledge system, helps to justify it as an Indigenous Knowledge or Indigenous Science, hence as a science, it evaluates, reforms, moderates, preserves in traditional and historical sense as worldview would do. Indigenous Science makes up a significant part of the greater body of knowledge often called Indigenous Knowledge, which is the sum of cultural knowledge and wisdom held by Indigenous peoples of the world. It contains all that can be included uniquely in worldview, such as values and beliefs, creative expression, history, political and economic systems, and human relationships, moral norms, institutional practices and as well as traditional science. It is a knowledge rooted in ancestral chronicle, it is also dynamic and evolving. A portion of this knowledge can be classified as Indigenous Science. This is an organized body of evidence-based local knowledge and skills acquired established progenitors' view of reality or outlook of life called worldview.

Sources of African Indigenous Knowledge Systems
These sources include:

a. Songs
b. Dance
c. Age grade systems
d. Names given to children
e. Rituals and rites
f. Ecological events
g. Traditional institutions
h. Elders and parents
i. Religious Beliefs
j. Symbols, e.t.c.

Problems with African Indigenous Knowledge System

Strengths and Limitations of African Indigenous Education: According to Enyi (2001), African indigenous education displayed the following strengths to its recipients and the society at large. Every member of the community was employed. Children learnt the skills that prepared them to immediately utilize their physical environment for self-employment. The skills acquired by watching and imitating the elders were immediately put into practical use. And thus, the children became productive and useful members in the society. Again, it was successful in maintaining the socioeconomic and cultural structures of the society. The learners were taught, among other things, to preserve their own culture and to get rid of unnecessary external influences. Also, the skills like masonry, carpentry, clay working, carving, cloth making, building and construction, were taught in the view of maintaining the socio-economic and cultural heritage of the society. Moreover, the learners/recipients acquire communal attitudes rather than individual. From communalism philosophical base point of view, students were taught to respect the properties of the whole society, and they used their acquired knowledge for service of the society.

According to some scholars like Matike, E. (2008), Mushi (2009), McCarthy, (2004); Moodie, (2003). Hountondji, (2002), McNeely, (1999), Ngugi wa Thiong'o (1986), African indigenous education is endangered by some limitations. It was confined to a particular society by virtue of relevance. Elders were dogmatic, they detested challenges or criticisms. It lacked writing and documentation. It was not easy to describe, compare, and estimate distance, volume, weight, and size of different objects because figures or letters were societal based. Both concrete and abstract intellectual training were restricted to a few. It was very deterministic, as good or bad was attributed to forces, gods or the Supreme Being. Learning lineally from the elders who were epicenter of memory and traditions to the young who were seen as inexperienced and lacked contribution. Limited analytic creativity, rationalization, questioning, investigation and innovation, thus limiting the speed and perspective of development of the individual and traditional society. In traditional society, there was a high level of restrictions and misconception about food, places, gender and morality leading assumptions, ignorance, community crisis, death, starvation, complacency.

African Indigenous Knowledge Systems: Instrument for Harmonious Development in Nigerian

The concept indigenous captures feature of a conceptual scheme, the people, and the place. African Indigenous Knowledge System (AIKS) has certain features streaming from the essentiality of 'how a people conceive reality'. Hence, it is the world-view of the African people of a community or place. The concept of Place goes far beyond the physical space. Nigeria is our point of reference and the indigenous belief systems that

construct the episteme of cultures or people in Nigeria collectively forms our foundation from which the frame work for development would be extracted. This includes an ontological unique sense and particularities and situatedness of place such as; Origin/identity, beliefs, existential experiences, memories, emotions, histories, rituals, spiritualities and forces that bind the people to the land. This qualifies them to be called 'Original People'. From cosmological, anthropological, metaphysical and existential paradigms, place or community has several implications such as:

i. It is multidimensional. More than the geographical space, it also holds cultural, emotional and spiritual spaces which cannot be divided into parts.
ii. It is a relationship. All life is interrelated.
iii. It is experiential. Experiences a person has on the land give it meaning.
iv. It is local. While there are commonalities, each First Nation has a unique, local understanding of Place.
v. It is land-based. Land is interconnected and essential to all aspects of culture.

Existential Predicaments in Nigeria

Nigeria is embattled with countless problems. The country is asset rich but poor in leadership; a land full of mineral resources, unimaginable wealth and human capital. Our beloved country is so blessed, yet crawling into avoidable crisis. Sadly, the whole world is watching us as the 'sleeping giant' becomes the poverty capital of world.

The unhealthy state of our beloved country, Nigeria, was eloquently captured in a recent article by one of the world most respectable news tabloid, the Financial Times. In an article titled "What is Nigeria's government for?" On January 31, 2022, the writer, David Piling, described the Nigerian government as "a government sleepwalking into disaster." The International Development Association (IDA), a World Bank financial institution had listed Nigeria among countries with the highest debt risk exposure across the world. Transparency International had also ranked Nigeria 154 out of 180 countries on the Corruption Perception Index. That is how bad leadership affects the international image of the country.

Sadly, our present crop of leaders seems to have forgotten the labors of our heroes past. This explains why we are witnessing a shattered country - a collapsing nation. The alarming issues of security, unemployment, failure in major sectors of the nation such as the health, economic, educational, oil, power, etc. other issues like underdevelopment and generally corruption cannot be over emphasized. The question now is, since adopted foreign aids and knowledge systems have failed, can there be any solution or remedy in our indigenous knowledge system?

Indigenous Knowledge Systems and Ecological Crisis in Nigeria

Based on various knowledge exercised on management of organisms and ecosystems, Indigenous Knowledge (IK) has become a contributing contemporary management tool by government, economic organizations and NGOs. Long-term observations by Indigenous peoples amount to monitoring of species and ecosystems, which carries abundant potential for rapid and sensitive detection of contemporary ecological changes (Berks et al. 2007; Service, et al. 2014; Thompson, et al. 2019.

IK can identify management objectives and priorities for the future success of ecological studies and research on organisms in Nigeria, such as the selection of biocultural indicator. More broadly, in Nigeria, IK cannot be separated from the value systems that underpin decision-making processes in applied ecology (Artelle, et al. 2018). This is a dimension of resource management that is not often explicitly considered in other climes but it can define policy objectives, which can exert extraordinary effect if applied in Nigeria.

Indigenous Knowledge Systems and Herdsmen Crisis in Nigeria

The clash between herders and farmers have heightened in Nigeria, lives have been lost and are still been lost, properties destroyed and communities deserted. Political, religious and traditional beliefs have influenced the activities of the herders and those of the host communities. Host community dwellers and pastoral nomads in Nigeria have their different traditions and receptiveness to innovation in occupational practices. Accordingly, it is necessary to consider the positive relationship between indigenous culture and receptiveness among various groups of rural dwellers.

Eheazu (1986), in Eheazu and Akpabio (2013), is of the opinion that cultural resistance or resilience may occur in a situation where development agents attempt to replace or supplement existing traditional institutional services with new ones by treating the previous as non-existent thereby infringing on the right and beliefs of the host communities. An Indigenous socio-cultural educational programme that emphasizes traditional systems will ensure effective mobilization of the people participation in reception, migration and development programmes.

It should be borne in mind that people react to issues that bother much on their traditional value systems, so when herders invade a community reaction is starred up as the people's fundamental rights which have been distorted, as in the cases in Nigeria. Moreso, understanding co-existence by dissolving suspicions between and among herders and members of host communities who are predominantly farmers through cultural education programs is of the essence. Example of such is; environmental adult education; social-cultural institutional orientations programme; town hall meetings and resolutions, etc., which thrive on the experience of the participants derivable from their value systems will mobilize and educate herders and farmers on the need for peaceful co-existence in Nigeria.

Indigenous Knowledge Systems and Leadership Transparency in Nigeria

Indigenous leaders are found throughout history, across the globe. Indigenous leaders have been present long before European settlers colonized lands. These leaders possessed qualities, worked within local and international frameworks, and created strategies to successfully lead their people and nations. An example of this is the Great Benin kingdom. Indigenous leadership styles were used to maintain the balance of values and traditions within the Benin traditional leadership government systems. Unlike many Western models that prioritize position or status of an individual in the community, in the Benin traditional leadership system, leaders focus on the techniques it takes to serve the community through indigenous resource materials (Warner, L. S., & Grint, K. 2006:225). These Indigenous leaders hold a strong collectivist mentality that use Indigenous knowledge to keep themselves, and their communities, grounded (Spiller, C., Maunganui Wolfgramm, R., Henry, E., & Pouwhare, R., 2019:516). These individuals are often characterized as argumentative or disruptive, however, they often succeed when pursuing mainstream goals. Examples are; Ogiso Owodo, Oba Eware the Great, Oba Ozolua, etc. Using these indigenous leadership styles that emphasis leaders focus on local contents, can ensure good developmental policies and advancement in Nigeria. Nigerian leaders therefore, must focus on the unique resources of each region and amass policies for sustainable development from their local contents

Indigenous Knowledge Systems and Security in Nigeria

In Africa, local communities have well-developed traditional indigenous knowledge systems for security management and strategies for coping with climate change, making them more resilient to issues of security within and externally. This knowledge is still being applied today although in a small scale. Nigerian communities can easily identify

with this knowledge and facilitate their understanding of certain contemporary issues arising from scientific explorations.

Indigenous knowledge is instrumental to issues of security which cut across local threats to external threats. It is also instrumental to disaster prevention, preparedness, response and mitigation (Kamara, 2013). Indigenous knowledge for security focuses more on preventing conflict and destruction of lives and property. Through indigenous knowledge system, a strong military force is formed to advance instrument for defense against local conflict in the community and defense of community against external attack. Nigerian communities can amass the vitality of indigenous knowledge system for security purposes to combat threats posed by environmental events, local conflict, external attack and other individuals or community nuisance. It can also function as an instrument for national security.

Indigenous Knowledge Systems and Peace and Conflict Management in Nigeria

Traditional African institutions are constructed on the platform of peacebuilding towards reconciliation, maintenance and improvement of social relationships. Hence, it, among others, strive to restore a balance, to settle conflict and eliminate disputes at family level, community or individual and outside the community. Spiritual passages are also navigated for peace, consulting the realms of the ancestors and/or the gods. The Esan people ensure this passage. Loveness and Mathew (2017) asserted that African indigenous systems 'foster constructive change from the personal, rational, structural and cultural dimensions in order to construct good relations among societies'. Most African indigenous knowledge system strongly support the notion of restorative justice, where the community, victim and the offender are involved in the healing, restoration and resolution process

Conflict resolution is a revamping of the positive energy among members involved such as; individuals, families and communities, hence the role of chiefs, elders, family heads, and others is not only to resolve conflicts but also to anticipate and stop/or intercept conflicts Ademowo and Adekunle, (2011), who employ proverbs, wise sayings, and even songs – warn, encourage and discourage certain practices. For instance, several communities in Nigeria have been in this direction. In a Yoruba society, individuals are advised and encouraged using proverbs as *ogbon j'agbara*; meaning "wisdom is powerful than might"; among the Igbos, for instance, they can encourage one another with proverbs like *Ónyé ndidi n"eri ázụ ukpo;* literally meaning, "one patient eats the dry fish". This can be further explained as "determination and patience is the key to success - a patient dog eats the fattest bone". Among the Bantu family, a popular Nguni proverb reads: *"umuntu ngu-muntu ngabantu"* which literally translates into "I am because we are" (Akinyoade, 2016), and among the Esan people *"Akugbe mhan khin"* meaning, we are one community (family, home), collective support (Obinyan, 2011:106). This particular proverb promotes collectivism, cooperation, selflessness, solidarity –aimed at maintaining communities with justice and mutual caring, which is central to indigenous African culture.

Conclusion

From the above analysis, we can deduce that indigenous knowledge which refers to knowledge and practices, explicit or implicit, used in the management of political, social, economic, ecological and religious/spiritual facets of life is an instrument for harmonious development in Nigeria. This knowledge as we have emphasized, is stored in the collective memory of members of the community and transferred onto future generations through, storytelling, folktale, wise sayings, music, art, proverbs, etc., constructing their world-view. Including this in our educational curriculum will aid understanding, transmission, application and appreciation.

Why is Indigenous Knowledge so important to harmonious development in Nigeria? Is a key question engendering this study thus; it will reduce risk, generate income, is affordable, is readily available, saves labor, fit into current practices, is easy to understand, produces readily visible results within a reasonable amount of time, meet multiple needs, is attested by evidence from several sources, including those most trusted in the community, takes into consideration things such as taste preferences, and nutritional beliefs, it will sharpen local focus, it will construct indigenous policy. It will ensure continuity and proper orientation.

More importantly, due to expansion of communities in Nigeria, local knowledge grants best solution to a developmental challenge such as the case in Nigeria as familiarity with it can help extensionists and researchers understand and communicate better with local people. This understanding will expand our educational curriculum and bring to limelight the hidden and mysterious aspects of indigenous knowledge and practices to become better appreciated.

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Women and Girls Empowerment: The Response of Anglican Church in Nigeria

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Abstract
Whereas the Nigerian constitution provides for gender equality and nondiscrimination, women and girls continue to suffer great injustice, marginalization and discrimination due to prevailing cultural and religious norms which has remained a strong hold to the campaign and much of the grassroots initiatives and efforts to contend with this situation by mission agencies and Churches appear to be unnoticed. Undoubtedly, the response of the Anglican Church in Nigeria in its mission enterprise towards women and girls empowerment is worthy of note and brightens the hope of securing a better future for women and girls in the society. By actively promoting women's empowerment, the Church sends a message of inclusivity and openness to all members, regardless of gender. This inclusivity is essential for building a diverse and welcoming faith community. By promoting economic empowerment, self-reliance, and gender equality, the Anglican Church in Nigeria through the Mothers' Union, Women's Guild and Girls' Guild organizations contribute not only to the well-being of individual women but also to the social and economic progress of the entire nation. The Church's commitment to empowering women reflects its dedication to holistic ministry and its vision for a more just and equitable society.

Introduction

Around the world, women and the girl child face great adversity, insecurity, poverty, injustice, child marriage and violence especially in Nigeria and other third world countries where age old traditions, structures and practices seem to deliberately and perpetually keep them down and oppressed (Gomwalk x). Gender inequality in Nigeria has remained high despite steps taken by all levels of government, organizations and well-meaning institutions to change this narrative, women and girls are still viewed as inferior to men and boys and are often relegated to the background making it difficult for them to participate actively in public spheres. A greater majority remain at the bottom of the social hierarchy solely as mothers, sisters, daughters and wives without access to education, land, employment and basic health facilities especially those in rural areas. Whereas the Nigerian constitution provides for gender equality and nondiscrimination, women and girls continue to suffer great injustice, marginalization and discrimination due to prevailing cultural and religious norms which has remained a strong hold to the campaign and much of the grassroots initiatives and efforts to contend with this situation by mission agencies and Churches appear to be unnoticed. Undoubtedly, the response of the Anglican Church in Nigeria in its mission enterprise towards women and girls empowerment (The vision 18-21) is worthy of note and brightens the hope of securing a better future for women and girls in the society.

Brief History and Vision of Anglican Church in Nigeria

The Anglican Church in Nigeria is part of the missionary efforts of Church Missionary Society (C M S), the first C M S missionaries entered Nigeria through Badagry in 1842 and through their mission enterprise planted many Churches in the region. When the Churches grew and extended to many nations and ethnic nationalities, a demand was made to the then Archbishop of Canterbury for the formation of the Province of West Africa. The request was granted and the Province of West Africa was inaugurated at Freetown Sierra Loene on 17th April, 1951 by the the Archbishop of Canterbury, His Grace The Most Revd. Geoffery Fisher. The Rt. Revd L. G. Vining, the then Bishop of Lagos was elected the first Archbishop of the new Province and Archbishop Fisher was quoted as saying, "We trust that in the days to come the new Province will become the mother of new dioceses and some more Provinces as it grows and increases" within 26 years of that pronouncement, 14 Dioceses emerged from Nigeria (Njemanze 95).

As the Churches continued to grow, a provincial meeting held in Lagos on the 4th of August, 1975 passed a resolution for the creation of the Province of Nigeria from the Province of West Africa and on St Matthias Day, 24th February 1979, the Church of Nigeria Anglican Communion was inaugurated (97). The expansion and growth of the Church was guided by very clear focus and vision statement which states that, "the Church of Nigeria (Anglican Communion) shall be Bible-based, spiritually dynamic, united, disciple, self-supporting, committed to pragmatic evangelism, social welfare and a Church that epitomizes the genuine love of Christ" this Church recognizes the place and importance of women in its life and ministry and has over the years encouraged women to preach in the Church, conduct matins, read lessons (Church of Nigeria 130).

In addition, the vision of Church of Nigeria (Anglican Communion) shows a deliberate plan by the Communion to empower women and girls through poverty alleviations, effective trainings, financial assistance and qualitative education. Also provide suitable vocational centres to equip women for skills acquisition as well as rehabilitation centres for repentant prostitutes (The vision 18-19).

Similarly, the Church ensures that Christian women, including politicians are well positioned and supported at the highest decision making bodies in the country and in the Church with emphasis on serving with integrity and most importantly provide a strong and virile platform for women and girls such as the Mother's Union, Women's Guild and Girl's Guild organizations that are genuinely committed to evangelism and mission of women and serves as avenues for studying the word of God, promoting Christian family values and defending the overall interest of women and girls in line with the Anglican Communion global network of churches which is committed gender justice and equal participation of women and men in the church and society (Marshall et al 10).

Efforts to achieve gender justice in the Anglican Communion include providing theological perspectives on just relationships between women and men, girls and boys, and offering resources and toolboxes for churches to become strong voices and actors for gender equality in society (11). These initiatives aim to help churches and their members live together in mutually loving relationships free of violence and discrimination (12).

History of Mothers Union and Girls Guild Initiatives

The Mothers' Union is a prominent women's organization within the Church of Nigeria. Founded in 1876 by Mary Sumner in England and Nigeria in 1908 by Abigail Oluwole, this organization has been instrumental in promoting women's spiritual growth and socio-economic development. It provides a platform for women to come together, discuss important issues, and engage in activities that empower them. This includes skill acquisition programs, health education, and community outreach efforts. Mother's Union has a rich history and a wide-reaching presence throughout the country in its dedication

to promoting Christian values, empowering women, and fostering social and community development (Okoh 236-237).

The mission and objectives of the association is to promote and support Christian family life (Kwashi 2018 2). It emphasizes prayer, fellowship, and the teaching of Christian values within families. The organization is guided by the objectives of promoting conditions in society favorable to stable family life and the protection of children; encouraging women to be more involved in church and community activities; providing practical support to families in need, including those affected by poverty, conflict, or natural disasters; and offering spiritual and moral guidance to women and families (Mothers' Union 1-2).

Membership in the Mother's Union is open to all women in the Church of Nigeria, regardless of age or marital status. The organization also welcomes women from other Christian denominations who share its mission and values. The diversity of membership reflects the inclusive nature of the Church of Nigeria (Okoh 236). The Mother's Union is known for its diverse range of activities and programs, including regular prayer and worship meetings, and Bible studies, emphasizing spiritual growth and fellowship; the organization provides Christian education for women and families, focusing on biblical teachings and moral values. The Mother's Union is actively involved in community development initiatives, such as healthcare projects, education programs, and support for vulnerable individuals and families. Several branches of the Mother's Union offer skills training and entrepreneurship programs to empower women economically; and the organization advocates for issues related to family life, women's rights, and child protection (Okoh 237-239, Mothers' Union 3).

The Girls' Guild of the Church of Nigeria (Anglican Communion) was founded to provide a structured and supportive environment for young girls within the Church of Nigeria. Its mission is to nurture Christian faith, values, and character among girls, equipping them with the skills and knowledge needed to navigate life's challenges. It is a dynamic and influential organization that focuses on nurturing the spiritual, personal, and social development of young girls. This organization, established to guide girls in their faith journey and personal growth, has had a significant impact on the lives of its members and the wider church community (Aba Ngwa).

Membership is open to girls within the Anglican Communion, typically ranging from pre-teens to young adults. The organization often operates through local branches or guilds within individual churches and dioceses, organized with leadership structures at those levels. Adult advisors and mentors play a crucial role in guiding and supporting the girls' activities (Woman of Value 2017 51-53). The Girls' Guild fosters spiritual growth through regular worship, prayer meetings, Bible studies, and Christian education. Members are encouraged to acquire practical life skills, including leadership, communication, and vocational skills. The organization often engages in community service projects, demonstrating the importance of social responsibility. They offer educational support programs to promote academic excellence among its members (Mothers' Union 4).

Conceptualizing Empowerment

Afsana A. Sama submits that

> empowerment refers to policies and measures designed to increase the degree of autonomy and self-determination in the lives of people and in communities in order to enable them to represent their interests in a responsible and self-determined way, acting (again) on their own authority. Empowerment refers both to the process of self-empowerment and to professional support of people, which enables them to overcome their sense of powerlessness and lack of influence,

> and to recognize and eventually use their resources and chances. Empowerment is a multidimensional process, which should enable women or group of women to realize their full identity and power in all spheres of life (2).

Empowerment allows for greater access to knowledge and resources. An empowered person has greater independence in decision making to enable greater ability to plan personal life. Empowerment allows for greater control over the situations and gives freedom from imposition of customs, beliefs and practices. Sama asserts that empowerment among women comes from women's groups who seek to empower themselves through greater self-reliance. It gives them the right to determine their own choices in life and also to seek to gain control and access to resources (2).

Biblical Basis and Importance of Women and Girls Empowerment

Women and girls empowerment and all issues of human rights and social justice are central to the mission and values of the Church. The Church plays a vital role in fostering gender equality and empowering women and girls within its community for several compelling reasons. The biblical foundation for women and girls' empowerment is found in the Church's teachings which often emphasize the intrinsic worth and dignity of every individual, regardless of gender. Biblical stories include strong and influential women like Deborah, Ruth, and Mary, who serve as powerful examples of faith, leadership, and devotion. The Church's commitment to women's empowerment aligns with these biblical principles.

Empowering women and girls is a reflection of the justice of God. It addresses longstanding gender disparities, discrimination, and violence that have persisted in societies worldwide. By actively promoting women empowerment, the Church contributes to a more just and equitable society (Anglican Communion 12). Empowering women and girls helps the Church play a more active role in spreading the gospel in fulfillment of the Great Commission. The Bible, both the Old and New Testaments, is replete with accounts of strong women in many leadership roles in the community and the Church. Miriam was a prophetess to Israel during the Exodus, with Moses and Aaron as the leader and priest respectively. Deborah as a prophetess and a judge lead Barak and the Israeli army into successful battle against Sisera. Mary Magdalene was a follower of Jesus who supported his ministry with her substance. Martha and her sister Mary were friends to Jesus, who often hosted him in their home. Tabitha was a benevolent woman whose benevolence ministry helped to spread the gospel. The virgin daughters of Philip were recognized as prophetesses in Acts 21:8-9. Mention was made of more women like Eunice and Lois who raised Timothy in the fear of the Lord; Lydia who ministered to the apostle Paul; Phoebe called a deacon, and Priscilla who with her husband discipled the young preacher, Apollos.

When women and girls are empowered, they become more confident and more financially stable and are able to contribute meaningfully to the development of the society (Bucher-Koenen 2). They are also more effective evangelists and ambassadors for Christ, leading to exposure and development of leadership potential. Women possess unique leadership skills and perspectives that can enrich the Church's leadership (Durham 14). Enabling women to take on leadership roles within the Church helps tap into this valuable resource, leading to more diverse and effective decision-making. Women often form the backbone of many congregations, contributing significantly to church growth and community building. They are more likely to engage actively in Church activities, fostering a stronger and more vibrant faith community. They have a positive influence on their families and communities. Women and girls with access to education and economic opportunities benefit their families' well-being, reducing poverty, and contributing to community development (Anukam 155).

By actively promoting women's empowerment, the Church sends a message of inclusivity and openness to all members, regardless of gender. This is essential for building a diverse and welcoming faith community. The belief in the inherent worth of every individual as created in the image of God extends to women and girls. Empowering them is an acknowledgment of their divine worth and potential to reflect God's image (Genesis 1:26-28). In the context of the Church of Nigeria (Anglican Communion), women's empowerment schemes have been implemented to support women in various ways. These include spiritual, educational, healthcare and economic programs, which have had positive impact on the society (Mothers' Union 1).

Mission Initiative of the Anglican Church among Women and Girls

Women's empowerment is a global imperative that seeks to uplift and enhance the status of women in society, providing them with the tools, resources, and opportunities to realize their full potential. The Church of Nigeria (Anglican Communion) has long recognized the importance of empowering women within its faith community and beyond. Through various initiatives and schemes, the Church of Nigeria has played a significant role in promoting the well-being and empowerment of women across the nation (Badejo *et al* 9).

The Anglican Communion has a rich history of promoting gender equality and women's empowerment. The roots of women's empowerment schemes can be traced back to the early mission work undertaken by the Church. Missionaries, both local and international, realized the importance of educating and empowering women as an essential component of their evangelistic efforts (Nigeria Missions 7). The Church of Nigeria regularly organizes conferences and seminars tailored to women's needs. These events cover a wide range of topics, including financial literacy, leadership development, and gender-based violence awareness. These gatherings provide a platform for women to network, share experiences, and learn from each other. Recognizing the economic empowerment of women as vital, the Church of Nigeria has initiated microfinance and entrepreneurship programs. These programs provide women with access to financial resources and training to start and sustain businesses. By becoming economically self-reliant, women gain greater autonomy and decision-making power in their households and communities. The Church of Nigeria has been vocal for gender equality in Nigeria championing programmes and activities aimed at sensitizing the populace within the wider society. It uses its influence to raise awareness about issues such as gender-based violence, gender disparities in education, and discrimination against women. Through these advocacy efforts, the Church aims to challenge societal norms and promote gender equality (Woman of Value 2017, 2018).

These initiatives reflect the Church's commitment to fulfilling its mission, which extends beyond spiritual guidance to address the social and economic needs of its congregants. The Church recognizes that education is a cornerstone of empowerment. The Church of Nigeria has established numerous educational support programs to promote access to quality education. This includes scholarships, grants, and bursaries for students, especially those from disadvantaged backgrounds. The Church recognizes that education is a key driver of social and economic progress (Woman of Value 2017 24-25, 70-71).

Access to healthcare is a fundamental human right. Many Anglican dioceses and parishes in Nigeria operate healthcare facilities, including hospitals, clinics, and dispensaries. These facilities offer medical services to both the church community and the wider society, often with a focus on reaching underserved areas (Anukam 80). The Church of Nigeria actively supports orphaned and vulnerable children through various schemes. Orphanages run by the Church provide shelter, food, education, and emotional support to children who have lost their parents (132-134).

Economic empowerment is a central aspect of the Church's welfare structures. Microfinance programs and entrepreneurship training are designed to uplift individuals, especially women and girls, and communities economically. By offering small loans, financial literacy training, and support to start small businesses, the Church empowers people to become self-sufficient (216). The Church of Nigeria has undertaken housing projects to provide affordable housing to its members and communities. This helps improve living conditions and stability for families (155, 173-175, Woman of Value 2018 32-33).

These structures and organizations are a testament to the Church of Nigeria's commitment to addressing the holistic needs of its members and society at large. By combining spiritual guidance with practical support, the Church plays a vital role in promoting social justice, empowerment, and community development throughout Nigeria.

Impact of Women and Girls' Organizations

The Church of Nigeria through the Mother's Union has had profound impact on the Nigerian society. Through its educational and outreach programs, it has empowered women to take on leadership roles within the Church and their communities. It has also played a pivotal role in addressing social issues and advocating for positive change, particularly in areas related to family life and women's welfare. The organization has made a lasting impact on the lives of countless individuals, families, and communities across the nation. Its multifaceted approach to promoting Christian values, empowering women, and engaging in community development has resulted in a wide range of impacts.

Through the provision of education, skills training, and opportunities for leadership within the Church and communities, the organization has helped women gain confidence and a sense of self-worth. This empowerment extends beyond the individual and contributes to more equitable gender dynamics within families and society. The Mothers' Union and Women's Guild of the Diocese of Egba in 2018 organized training workshop for all unit coordinators in Lagos Province on sexuality education, whereas the Diocese of Ijebu held an entrepreneurship training to empower young people (Woman of Value 2018 6-7).

The Mother's Union places a strong emphasis on the Christian family unit. Its programs and teachings on family life, parenting, and marriage have a direct impact on strengthening families. By promoting healthy relationships and offering support to couples and parents, the organization helps create stable and loving homes. The Diocese of Niger Delta conducted a decentralized marriage seminar which held in archdeaconries across the diocese with focus on the challenges in marriage (Woman of Value 2018 14).

In Mbaise, the women's association built a four bedroom apartment for an indigent woman while in Mbano, a two bedroom apartment with modern facilities was built for another family (32). This is in pursuance to actively engage in community development initiatives. Its members often initiate and participate in projects related to healthcare, education, clean water access, and poverty alleviation. These efforts have a tangible and positive impact on the well-being of communities, particularly in rural and underserved areas. In Oru, over one thousand people benefitted from medical treatment and eye surgeries through the activities of the women association (33).

Through its prayer meetings, Bible studies, and worship services, the Mother's Union fosters spiritual growth among its members. This spiritual nurturing has a ripple effect, as spiritually grounded individuals are more likely to positively influence their families and communities. The Mother's Union plays a significant role in church growth by fostering a sense of belonging and community among its members. Its activities

attract and retain members, contributing to the vitality of Anglican congregations throughout Nigeria (Woman of Value 2016 42, 67-68).

The organization places a strong emphasis on education and literacy. Many local branches of the Mother's Union run literacy programs and support schools, ensuring that children, particularly girls, have access to quality education. This commitment to education contributes to breaking the cycle of poverty (21-24). Women who have been empowered are actively involved in the Mother's Union. They serve in different leadership roles and as role models for younger generations. They inspire girls to pursue education, leadership roles, and active participation in church and community activities. In February 2018, the association in the Diocese of Niger Delta West held a unit coordinators training. This was preceded by a Diocesan Women Executive Leadership Training held in November 2017 (Women of Value 2018 14). The association in the Diocese of Ikwere and Evo also held a Women Leadership Training to empower women for leadership roles within the Church. (15).

Through its teachings and advocacy, the Mother's Union has played a part in challenging and changing traditional gender norms and cultural practices that may be harmful to women and children. It promotes a more inclusive and equitable society (Anukam 155).

Micro-Credit Loans and Vocational Rehabilitation for Women by the Church of Nigeria (Anglican Communion)

The Church of Nigeria (Anglican Communion) has been at the forefront of empowering women through various initiatives, including micro-credit loans and vocational rehabilitation programs. These schemes have had a profound impact on the lives of countless women, contributing to their economic independence, self-confidence, and overall well-being. Micro-credit loans provided by the Church have enabled women to start or expand small businesses. These businesses range from tailoring and farming to trading and craftwork. As a result, women have seen a significant increase in their income-generating activities, lifting them out of poverty and reducing financial dependency (Anukam 33, 132). Many women in Nigeria lack access to formal financial institutions. Micro-credit programs offered by the Church have brought financial services directly to these women, fostering financial inclusion. Women learn essential financial management skills, including budgeting and savings, which are crucial for their economic stability. Through vocational rehabilitation programs, women are equipped with practical skills and knowledge. This enables them to establish and manage businesses effectively. They become entrepreneurs who can identify market opportunities, manage resources efficiently, and create employment for others in their communities (Anukam 216). Economic independence and the ability to contribute to their family's income greatly boost women's self-esteem and self-confidence. This newfound confidence often extends beyond their economic activities, empowering them to participate more actively in community and church affairs (133). The economic activities of empowered women benefit not only their families but also their communities. Women often invest their earnings in improving their households and supporting local development initiatives. This, in turn, contributes to the overall progress of their communities.

The micro-credit loans and vocational rehabilitation programs offered by the Church of Nigeria (Anglican Communion) have had far-reaching and positive impacts on the lives of women in Nigeria. By promoting economic empowerment, self-reliance, and gender equality, these initiatives contribute not only to the well-being of individual women but also to the social and economic progress of the entire nation. The Church's commitment to empowering women reflects its dedication to holistic ministry and its vision for a more just and equitable society.

Prevailing Challenges in Empowering Women and Girls

There are countless factors that support gender inequality and resist women and girls empowerment in many parts of Nigeria and obstacles constantly stare the Church in the face frustrating all genuine efforts aimed at reaching out to all classes of women in the urban, sub-urban and rural areas. These challenges range from lack of vision to socio-cultural, economic, religion, patriarchy, gender stereotyping and political instability and sometimes Funding and resources for empowerment programs can be limited, hindering the Church's efforts to expand its initiatives.

The biggest problem confronting women and girls globally is patriarchy especially in politics, regardless of a woman's education and abilities and experience, the patriarchal nature of the society makes it difficult for women to participate actively both in some churches and in the society.

Despite the many gains made by the Church at providing education for the women, access to education for school-age girls in many parts of Nigeria is still low due to prevalent socio-cultural reasons.

Economic inequality which leads to joblessness leaves women grappling with debt and unprecedented poverty. Its common that women are forced to cluster in informal and vulnerable employments which also expose them economic exploitations and inequality that majority of the world's poor will be found among women (Bandowski). On the part of the Church, carrying out programmes and activities than enhance women and girls empowerment require financial resources which very limited and sometimes the Church is not able to carry on with its vision among women due to economic and financial constraints.

Political instability, inter-ethnic conflicts and situations of volatility have negative effect on entrepreneurship which has adverse impact on women. It also affect safety and stability which increase pre-existing patterns of discrimination against women and girls, exposing them to heightened risks of violation of the right. In the same way institutions championing the cause of this segment of the society may be caught up in cross-fire which impedes the progress of such progammes (Kwashi 2016 21, 2018 20).

Conclusion

Despite decades of notable progress by the Church at empowering women and girls, the reality is that the situation in which opportunities in life are not defined by gender is still farfetched. Even more worrisome is the places where women seem to be exercising or even seeking their basic rights is sometimes interpreted as a direct and destabilizing challenge to existing power structure or taking on traditional men's work. The Church and indeed all well-meaning organizations and opinion leaders must continue to speak and work to ensure that every woman and girl irrespective of ethnic and religious affiliation is given opportunity to live a life to her full potential.

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Typestry of Insecurity in Jos - Jenta Adamu Community: A Historical Phenomenology

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Abstract
This paper examined the nature and trend of insecurity in one of the communities within Jos city which has culminated in loss of lives and projected the aforementioned in negative light. In recent years, this same society has been known for the rise in criminal activities, especially cultism. Records abound that there was a time that Jenta Adamu was a peaceful community; devoid of indiscriminate incidents of insecurity. This was followed by gradual but isolated pattern of breaches or infractions which seemed a normal stage of life. These have been succeeded by ubiquitous cases of drug abuse, armed robbery cases and cultism; marked by gang violence. In all these, there have always been trail of responses by state actors, especially the Police. Police intervention was seemingly palpable until growing sophistication in criminality rendered it innocuous. Informants to assist state actors to reboot have been comatose following the vulnerability of such informants afterwards. This study undertook the steps to the growth of crime, some features of the perpetrators, the victims and the general impacts of the incidents on the community. In the process, the work explores some actions by the state and non-state actors that have been executed with the aim of figuring out some alternative suggestions, going forward. The work further situates some underlining factors considered to be sustaining and or deteriorating the condition of insecurity in this regard. Part of the theses is that allowing this unpleasant condition to fester is ominous. The scope of the study is both administrative as well as political gerrymandering. Using firsthand data from victims and on the spot assessment of the impacts of the development, qualitative method of rendition was adopted. At the end, the data gathered were subjected to critical examination to present a plausible thesis worthy of intellectual discourse and for the purpose of development of the community. The work observed that insecurity is a serious bane to the development of the community which if left unattended, could snowball in a dire situation. All efforts to provide security have failed. Therefore, this work exposed the situation at hand and recommended that more interventions, formal and informal, are needed outside the routine policing to guarantee safety as the condition possesses festering tendency.
Keywords: Typestry, Insecurity, Jenta Adamu, Historical Phenomenology

Scope, Peopling and Settlement

Jenta Adamu is located in Jos North Local government metropolis. Jos North is linked to Jos south to its southern axis, Bassa local government to the north and Jos East to the eastern flank. Jenta Adamu belongs to Jos north Bassa federal constituency and Jos North West state house of assembly constituency. Its traditional ward head is Da Cabala Bako who is answerable to the Kabong village head, Justice (Da) Gyang Sha. Da Cabala Bako is the ward head and answerable to Da Gyang Sha of Kabong village. Mr. Ishaya Bwede Tongs revealed in an oral interview (2023), that the traditional Berom name of Jenta Adamu settlement is Gura-logai-zeng; this name was corrupted and altered by miners who settled and began to dominate the indigenes. On the spot assessment by the

first author for twenty-six years revealed that Jenta Adamu is featured by rocky terrain upon which houses have been raised and bifurcated by rivers and streams. The following state and non-state institutions are located within the ward, namely: Plateau State House of Assembly (PLHA), Police headquarters, Prison headquarters, the DSS office, Prison (correctional service) headquarters and Jos custodial center, correctional barracks, police barracks, Special Task Force (STF) headquarters, the Gbong Gwom palace, Police area command, Plateau State High court of Justice complex. It also accommodates some agencies of the fourth estate of the realm such as the Nigerian Union of Journalism (NUJ), Plateau State Radio and Television Corporation (PRTVC) and the Plateau Publishing Company (the Nigeria Standard). The popular Polo ground and the Bingham University teaching hospitals are also situated at Jenta community/ward or are located close to the core Jenta community. Likewise, the Plateau state Vet clinic is located around there. It is peopled by myriad ethnic groups who hail from within and outside the state; a predominantly Christian community and the Bishop court of Jos Catholic Archdiocese is located there. More to that, the headquarters of one of the most populated denomination, Church of Christ in Nations (COCIN), Evangelical Church Winning All (ECWA) and EYN are also located within the domain. The Jos National Museum, Zoo, and Central Bank are also located within the jurisdiction of Jenta Adamu. As a result of proximity to the core area or being located within as a ward of the aforementioned institutions, a lot of civil/public servants live there on rent or some ended up building or purchasing properties there. Nonetheless, the arrangements of the houses within the core of the community are remarkably not arranged according to Jos master plan or were not vetted by Jos Metropolitan Development Board (JMDB) or within the supervision of the Ministry of Lands and Survey. Jenta Adamu community is subdivided into sub-areas *Angwa*, namely; Jenta summit/Tati Hotel, Jenta Mangoro, Jenta karshe, Jenta Makeri, and it is densely populated. These core areas of Jenta Adamu are adjoined by Kabong to the north, West of Mines to the East and Tudun Wada to the northern flank. Of all the places mentioned as being located within Jenta Adamu political gerrymandering, if insecurity takes place in one spot it affects them all; that was the rationale behind the authors discussing them together (Committee Report on Wardheadship Tussle: 2021).

Conceptualizing the Crime Index of Jenta Adamu Community

Insecurity is an old phenomenon in the history of man. But man has always reacted to it as it evolves. It is incumbent on humans to find a way of overcoming it because it impedes development wherever it thrives. Insecurity is a problem to governance and democratic stability in the country (Femi 2013, 130). Security and what it constitutes takes many forms. However, it is all about the survival of an individual, a group or an entity such as a state. Due to socio-political and geo-political peculiarities, every nation's or community security challenges and imperatives are, to a large extent, unique (Bukar 2015, 17), as seen in some communities within Jos. Nigerian urban centres are characterized by challenges of poverty, unemployment and inequitable distribution of social amenities which naturally results in anger, despair, agitation and violent crimes against urban residents and the Nigerian state by some individuals and groups. Urban centres not only have a reputation for being exposed to high levels of insecurity, but the crime carried out harms people by making them feel insecure and restraining their opportunities to eke out a living (Adebola and Oluwole 2018, 30). Migration and urbanization are associated with increase in crime as witnessed in other societies. The society being discussed here is not an isolated one as cities like Lafia metropolis among others continue to experience increase in crime rates. Urban areas grow rapidly, often at rates unimagined in history with its associated problems which sometimes can hardly be managed or controlled (Stephen and Adesina 2012, 16). More so, insecurity first takes local dimension like the Jenta Adamu scenario before it assumes a worrisome level.

When Jos city began to expand, the backwaters of Jenta Adamu witnessed influx of people from different backgrounds leading to demographic fluidity and plurality, breakdown in strong norms that often accompany isolated communities; cultures underwent constant changes and hybridization, class variation became palpable, civilizations faced frictions, parents, traditional offices and formal agents lost control over members. As common features with urbanization, single parenthood/broken homes, strong peer influences, employment crises set in resulting in complications. Most of these crimes, which this paper is interested in are violent crimes and crimes against property and common in the form of cultism, robbery/armed robbery, drug abuse and other related cases. These factors of insecurity have strong nexus that defies the need to insulate them in this discourse. A cursory look at these three: cultism, robbery and drug abuse shows that cultism in itself arises from low self-esteem or feeling of insecurity. It portends a sense of collectivization/ mobilization or organization to project a stronger disposition over their prey. In addition to this factor, drug is an enhancer that also dispels rational thinking over the rightness and wrongness of actions. Moreover, the aspect of robbery helps in generating finances to help purchase these drugs and in the process violence must be employed.

Modus Operandi of Perpetrators of Insecurity

Crime has always represented a threat to the security of ordinary people in all countries and occasionally, to state institutions also. In recent years, however, this threat has become greater and changed in nature, undermining the capacity of governments to protect both their citizens and themselves (Peter 2008, 230). Crime which constitutes security threats within or outside a given nation can be resolved, managed or contained depending on the effectiveness of existing governmental institutions for such prevention. Social chaos is therefore, often a manifestation of a failure of government systems as may be revealed by a thorough and dispassionate examination of past conflicts or disorders (Bukar 2015, 17). Contrary to narrative credited that cultism reign only on school campuses, this variant of cultism operates freely within slums – Angwa, resulting in disruption of general peace. There was hardly a moment when Jenta Adamu community has been declared safe. This is because sometimes a lull is experienced and before the people say *uhuru*, the incident resurges. An anonymous informant confirmed that the real sense of insecurity anchors on the activities of cultism and inter cult group confrontations or warfare. He said these were small boys supposedly in secondary schools who can be seen brandishing weapons in the area *angwa* in the name of hunting rival groups yet not sparing anyone at sight. This normally happen in broad day light and inhabitants get scared and cower for safety. During one of the incidents, Mr. Yunans Gille (Oral Source by Resident: 2022), a chemist, who lives around summit hotel revealed how he was called upon to respond to an emergency following how a man was heading to his house but met the group of boys who stopped him and demanded to know where he was going to but after telling them and allowing him passed, one of the boys whom he had the capacity to give birth to ordered him to return and when he complied pointed pistol on his forehead and as he remained quiet, he still went ahead and struck his forehead with his firearm. The chemists tried to render first aid but the condition was so bad because it affected the patient's skull and had to be taken to the hospital. He further recounted how one Milla, a shop owner was attacked and killed at his neigbourhood around Jenta behind Summit Hotel. In another incident, Mr. Christopher X (Cult Victim's Report: 2020) one who had a barber shop in the same area lost his phone to these boys who came around 6:30pm. On the fateful day, he was not aware that the whole street had been deserted completely following cult outbreak and before he could realize a boy stepped into his shop and demanded that he surrendered his phone. When he tried to hesitate, he was threatened with his pistol, thus, he had to let go of the phone

immediately to spare his life. He confirmed that after being robbed, he discovered that the whole street was deserted perhaps due to fear. He eventually saw the same boy in company of other boys and they brandished their weapons of diverse categories. To compound the issue, the boys returned after few days where they continued with their operation. This heightened insecurity situation revealed how different people have lost their phones and other valuables in the community either while they returned from work, while going to work, in shops, irrespective of the time of the day. In the course of the fieldwork to ascertain the nature of criminality prevalent in the said environment, a motorcyclist conveyed the first author who happen to be a para-military officer from Jenta Adamu to Jenta Mangoro (Author: 2021), around 6:30pm. While on transit, the rider asked the interviewer not to make calls, receive calls or allow the screen light of the first author's phone to display. He recounted how he lost his phone around canteen Bello at dust on a fateful day to these boys who blocked the whole road or mounted checkpoint. On getting to Jenta Mangoro, around Evangelical Church Winning All (ECWA) Jenta Mangoro, some youths were seen abusing drugs in a place which has been christened by people as "JUNGLE". There, every kind of drugs and spirits are consumed without regulation. Apart from Indian hem, some unregulated alcoholic drinks and drugs include zakami, yellow voice, charly, D5, roci, exhol, etc, are drugs that they take as enhancers of violence. Others are Striker, Captain Jack, Orujeje, Action Bitters, Zaazu, Ijaw, Igboya, 2 by 2, bomb blast, etc, which are consumed hysterically. There are also tablets such as tramadol and or tramol to make them feel high. There are many jungles around the rivers of Jenta which host a plenty of its customers. To worsen the situation, many informants corroborated the claim that among them were security personnel as participants and not to gather intelligence. Information from fieldwork reveals that sometimes, cultists alternate with other criminal elements with the sole aim of stealing such that it is difficult to distinguish between them. Informants reveal that one of the cult kingpins nicknamed Gatuso was an obdurate criminal who terrorized the whole of Jenta Adamu leaving trails of tears, blood and sorrow. It is further disclosed that he evaded the snares of security agencies on several occasion. Some informants went to the extent of disclosing that even when he was rounded up in their house, he turned to a cat to escape unscathed. There were moments he was shot at but the ammunition could not penetrate because he had immune himself with medicines, charms, talisman and magic. He was eventually stoned to death by rival cult group. Records further revealed that another boy was installed to replace him but could not live long before he was killed around Obalande, a popular bar at Jenta; not too far from another bar with such disposition called king-step.

In their modus operandi, sometimes violence erupts within the same camp over leadership or between one group and another which is normal with cult groups. The ventilation of anger over time has aggravated the insecurity situation in the discussed area. But in all these, members of society are not safe either. In one isolated case which happen in 2022, a boy found a girl passerby and rob her of her phone at gun point on the road leading to Church of Christ In Nations (COCIN) Jenta Adamu from Standard junction. Having successfully robbed her, the girl raised alarm, the thief ran towards standard but the alarm had alerted people ahead so as the thief approached a man who was packing sand with a shovel, used his shovel and attempted to smashed the head of the thief but as he raised the shovel, one woman who knew the boy screamed. She pleaded that the man should have mercy considering the fact that the boy is a son to a particular popular woman whose name was mentioned. Eventually, this consideration prevented him from been lynched and he managed to escape without being caught. Another individual, Mr. Chris Dauda (Oral source by Victim: 2021) recounted how he was accosted with a gun and asked to surrender his phone. However, he summoned courage and shoved the thief off and before the thief could get up he had escaped; he

would have lost his phone like many others. Some anonymous informants disclosed that a big shop belonging to one Igbo man named OC-OC was attacked severally; the shop owner also dispenses money through point of sale (POS) and this among other valuables attracted the robbers frequently. It got to a point that one of the sellers in the shop was shot, fortunately, he only sustained injuries and survived the attack. Furthermore, in October 2022, two persons were killed at the river – jungle; this was where one JoeBest was killed five years ago. The killers of JoeBest are presently serving death sentence at Jos medium security custodial centre. One of the late said killers is a civil defence security worker who was expected to provide some sort of security to the locals. This further reveal how some security personnel are complicit in security challenges and constitute a clog in the wheel of general security. Another victim, Monday X gave firsthand information (02/22/2022) on how he encountered cult boys when returning to his house at Jenta Adamu from his church at Jenta Mangoro. On the fateful day, as they passed the bridge that separates Jenta Adamu and Jenta Mangoro, they heard a gunshot which made them to negotiate through the narrow route, *Lungu* instead of climbing the hilly road that links to the tarred road of Jenta Adamu. Unfortunately for two of them, they still met the cultists who fired the shot at the *lungu*, slum ahead. They were a group of boys numbering between ten and fifteen who were taking fast retreating steps, having killed their target. Shortly after the boys passed in single file, the last man amongst them was the one who bore the firearm and he had to stop and order them to vacate that arena immediately before he killed them. They had no choice than to comply hastily. When they advanced a little, they heard serious wailing over someone who had just been killed. Mr. Monday said he would have misplaced or be displaced of the laptop he was holding which belonged to boys' brigade of the religious assembly he attended, however, the cultists never had luxury of time to rob immediately after killing someone.

Names of some prominent ringleaders of cultism at Jenta Adamu apart from Gatuso, mentioned earlier, are Ugo, 50 and Datiri. Reports have it that Ugo was the chief executioner to Gatuso's camp and was suspected to have been responsible for killing Milla in 2021 for resisting them when they wanted to rob his shop. 50 and his group were alleged to have been responsible for attacking OC-OCs shop. One of their modus operandi is to mount checkpoints to rob any unsuspecting passerby which many have become victims. We also gathered that Datiri and Gatuso/Ugo camp have marked jurisdictions and red lines that an opposite camp dare not cross for fear of being killed. According to the informant, Jenta adamu is divided into two: Gatuso controls from Jenta Makeri, down through upper parts of Jenta karshe /tudu, and the whole of Jenta Mangoro; while Datiri who before his death lived at Kabong had sphere of influence at Jenta covering Obalande/summit area and down to the river area and across to Kabong. 50 and his group later lived at Nasarawa Gwong and always came from there to spy and then launch attack to kill, rob and injure before disappearing. Both Gatuso and Datiri had died and 50 with one other are in police net but they always have some members to fill the vacancy. An anonymous informant disclosed that one of them known as Jagaban who lived at Jenta Mangoro was killed by rivals and was a close ally of 50. Another one by name shakushaku also lost his life in this act (Oral source: 2022).

Outside the core Jenta Adamu, Makeri, Mangoro, and Summit theatres of operation, other areas of the ward always experience incidents of robbery. Mr. David Shalyen Gueduut was robbed around eleven in the night when he received a distress call from his sister over an undisclosed ailment. Mr. Shalyen lives at prison Barracks while his sister lives at west of mines at a block insulated from the barracks by just a street in between. He identified the ringleader of the boys as one who lives at Jenta Adamu and whose mother sells vegetables at west of mines. We saw the bruises he sustained in the process of being dragged by the boys down the back of PRTVC fence. Many have been robbed at the road linking police/prison barracks to Jenta Mangoro junction. One police officer

narrated how he escaped by picking race after being blocked, slapped and asked to surrender his phone. Mr. Hirfwo also narrated how he was able to disarm the boys that attacked him to escape their violence. Mr. Gilbert of Prison barracks also narrated his experience where one Shehu Isa, a son to retired prison officer threatened to kill him at Hausa road, West of Mines, just because the boy claimed Mr. Gilbert saw him wrapping Indian hem and winked at him. Mr. Gilbert came and reported the boy and was arrested to the office but released after serious warning; only for the boy to return home and started boasting that he must kill Gilbert. That same day the father was summoned and warned over his son's action but before the boy could be summoned over the renewed threat report had it that he had stabbed someone who lives at police barracks and disappeared to unknown destination ever since then. This boy was imprisoned earlier and discharged having served the sentence but this new act shows he was not corrected. This happened in September 2022. These categories of boys always evade arrest with ease as was the case of Gatuso, Datiri, 50, Ugwo and other followers.

Many innocent persons have become victims of such incidents. Mr. Babangida Sule, an Inspector of Police, reported that he was robbed while going to work around police and prison headquarters by some boys who pretended to be exercising/jogging which is a common practice around hill station area every morning. The same applied to Mr. Zita Pyenkur who was robbed around COCIN headquarters road while he was going to work around 6:30am; at the time of the incident, many young men were jogging around the vicinity. That was the same way senator Satty Davies Gogwim was robbed at his residence in 2019, when the suspect was arrested, he denied but when asked what took him to that suspicious area close to where robbery took place he claimed he was undertaking morning jogging. Around Rwang Pam street and adjoining areas, robbers lurk for victims who always come to withdraw money at ATM spots; in the process, the victims are dispossessed of their monies and phones. It is said that these criminal elements have a way of swindling unsuspecting members of public of their valuables like phones because there is always a ready market at Hamas, a popular phone spot in Jos town where stolen phones are disposed with ease. Hamas is notorious for perpetrating criminality over phones, aiding and abetting, and lawlessness (Cult Victim Diary: 2019-2022).

The activities of these armed robbers/ occultists is shrouded in utmost secrecy but victims, their relations and those who live at the affected areas can tell reasonable stories that may worth the attention of researchers on the subject matter; in the absence of public sources. On this note, an informant disclosed that there is cult day observed annually. Moreover, there are times that members of public are warned to avoid wearing red, blue and black cloths, berrets , etc, to avoid being attacked by rival cult groups. Though their activities are shrouded in utmost secrecy, but an anonymous informant tried to a give a periphery data that says black Axe cult group normally use black apparels and have slogan for identity Ayasmen to differentiate them from other rivals such as Aroh-men that use red apparels and these two are the most contending ones at Jenta Adamu cult war theatre (Cult Victim Diary: 2021). 7th July (7:7) every year is observed as cult day and the most dangerous when one wears red colors or others that make meanings to them.

Mr. Demony X disclosed that there is a lull at the moment because some two guys have been arrested. Moreover, hunters have buckled up and are responding to challenges arising from insecurity more than the state actors. But the jailbreak at Jos custodial Centre on the 28th November, 2021 led to resurge before the arrests that neutralized them again.

Adam Volley disclosed that one cult member named Gboyo was shot on Sunday 30th November, 2022 at Rukuba road. He was lucky to have been shot on his hand by some four armed guys who lived at Jenta Adamu but trailed their victim to Rukuba road.

Nonetheless, the victim is good at robbing dubbed *collat* of people of their phones; he is an ex-convict like some of his assailants. It took the intervention of hunters association of Rukuba road to rescue him. The guy was once beaten to coma and mob was preparing fire to burn him before his mother came wailing and he was spared. He mentioned some names of the cult groups to include Red Axe, Blue beret, Aro boys, etc. He revealed further that when on operation, Aro boys always chant Aro! Aro!Aro!... he confirmed that when on operation they chant that slogan and send inhabitants into hiding. He said a new name has been coined for phone robbery and other valuable known as *collat* and the usage *Collat* has been popularized among inhabitants. He attested that the brutality of the cult guys is sometimes indescribable. He recounted how one cultist had to run for his dare life and found refuge in Benue but was trailed to that place and when he noticed the presence of his trailers he returned to Jos and they still followed him up until he was killed. He gave an instance of how a particular white man who specializes in preaching to cultists at jungles uses hunters for his protection. Adam Volley said that their family specializes in therapy and sometimes they receive patients without knowing whether they are cultist or victims of cult operation. There were times they discovered the cause later and redirect their decision on the treatment of such patients. He concluded that sometimes people experience lull simply because they are ignorant of what happens at some isolated corners of the city; it still ranges on as ever as even on the 4th of November 2022, someone was killed and it is not always surprising to hear that some of the cultists are from Jenta Adamu. (Cult Victim Diary: 2022).

Containment Modus Operandi by State and Non-state actors

The state is responsible for providing security and for making policies which drives sustainable development of any country and it takes leadership, not governance per se, to achieve this (Bukar 2015, 33). This has been the missing link in properly containing the activities of these miscreants who have made the research area not conducive for its residents. While the realities of insecurity has been acknowledged, it is pertinent to pay attention to the nitty-gritty of what constitutes internal insecurity as witnessed today in different communities. This basically concerns food, health, education, environment, and the security of life and property (Kamil 2019, 44). Data made available through anonymous cult victim diary has shown that many of them are known in the community as members of cultism but are feared than being confronted. The police have always been trailing them but they always evaded arrest. In fact, it seems easier for rivals to trail and get them than for the state actors to apprehend them. Even when they are arrested, they are released thereafter resulting in more vicious attacks against anyone who is suspected to have played a part in their arrest. There are times that security agencies got to arrest any young man at sight having dreadlocks, painted hair, wearing torn trousers, wearing earrings, etc, profile them before eventual release. As pointed out, Jenta Adamu is close to various security institutions and on that basis, it hosts a lot of the personnel but instead of mitigating the criminal activities, the personnel end up as victims. When a gunshot is heard, some of the inhabitants do put up a distress call but before security agencies arrive, the damage has been done and the perpetrators gone. At the time of fieldwork on November 5th, 2022, an informant confirmed that the police outpost that was located at Jenta Adamu had been shut down two years ago. She further revealed that reliable information has it that the reason for the closure was due to inability to pay rent over long period of time. Another informant vented his grouse against the government that pays security agencies with tax payers money, still expects them to intervene in payment of rent or building of the station and when a complainant comes to the station with a complaint he is expected to still buy or pay for sheet of paper to write statement. He further attested that the inhabitants have been abandoned to their fate despite the claim that "the primary responsibility of government is to provide welfare and security.

That is how they pay for light, water, patching of roads, pay vigilante, housing, health, education, security and anything one can think of as though everyone is the government to himself. That demonstrates the challenge of criminal justice and experiment of alternative policing in the area. (Focus Group Discussion at Majalisa: 2022).

There have been times that the generality of the community members organized meetings and discussed how to get rid of the criminal elements but before executing their plans, all their plans and strategies gets exposed, an informant revealed. He revealed how some people who made viable suggestions at such meetings have been disclosed to cultists by snitches resulting in warning by cult members. There have been moments when the community members agreed to raise alarm by blowing whistles, simultaneously whenever an attack is being carried out. This method has dispelled some incidents and coupled with the role played by hunters there is a cessation of fire and or attacks by cultists. There have been moments too when preachers used to organize outreach to the jungles to preach to those involved in the business of drug abuse. Noteworthy as the efforts are, the trend can only hibernate but is yet to be nipped in the bud.

Conclusion

Urbanization has heightened the spate of insecurity at Jenta Adamu community/ward of Jos over the years. It grew from isolated cases to organized form in the name of cultism which merged various criminal skills into organized criminality with manifestations in drug abuse, robbery and inflicting of injuries and loss of lives of able bodied men. Many efforts to curb insecurity have failed due to number of factors and only diversified actions can help restore normalcy. What started with few criminal elements escalated through peer influences, ineffective criminal justice system and growing lack of social welfare packages. On this note, there is need to fight insecurity with the support of technological tools such as CCTV, improved welfare and skill acquisition programmes to youths. Moreover, judicial and correctional services need overhaul for effective criminal justice system. In the same vein, community policing, vigilantism and state policing must be made functional enough to tackle circumstances in this discourse. Road infrastructure must be improved at Jenta through Jenta Magoro and to link up at Gada-Biyu to open up the area. Again, parental upbringing needs the intervention of religious organizations to help effect the needed impact.

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An Analysis of Modern Slavery and Its Social and Economic Consequences on the Society: A Case Study of Domestic Household Workers in Damaturu Metropolis

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Abstract
This research is a study of modern slavery and its socio-economic impact with special reference to how teenagers are exploited within Damaturu metropolis under the guise of domestic household workers. It looks into the modern slavery in the 20th and 21st centuries. The research work examined the transitional process between slavery, legitimate trade and the modern slavery. The transitional trajectory process was explained through the theory of Hegel Dialectical Process through thesis, antithesis and synthesis. The past, the recent and the current, rely upon the three determinants. The ends of the first determinant was the reflection of the second determinant and the end of the third determinant was the introduction of the modern slavery. Modern slavery is a global phenomenon that affected large number of people in the society. It operates without discriminating against of status, race or level of education. The major victims of modern slavery are the domestic household workers who are transformed into a liability to the society in terms of security and other social vices.
Keywords: Slavery, household workers, teenagers, exploitation, mental servitude

Introduction

Slavery did not end up with the abolition of the Transatlantic slave trade in the first decade of the 19th century, rather it marked the end of the old system of the slavery and opened up another epoch in the history of slavery. In its oldest form, "slavery" was an institution in which different societies of the world established and participated in diverse forms in their geographical milieu. However, the Transatlantic slave trade was introduced by the Europeans to Africa and Nigeria in particular. The Transatlantic slave trade led to the depopulation, loss of manpower, internecine warfare as well as underdevelopment in Africa. These legacies continue to manifest in different forms even today under different nomenclatures as described in George W.F. Hegel's Theory of Dialectic Process through thesis, antithesis and synthesis.[94]

Before the Transatlantic slave trade, the Trans-Saharan slave trade began in the 8th century A.D by the Arabs and the Berber while the former began around 1444 and lasted officially till 1807. Up till today, an accurate figure of number of Africans taken as

[94] Macromedia Britannica (v.5) p.798

slaves to the Arab world and the Americas has not emerged.[95] However, the abolition of the Transatlantic slave trade on 25 March 1807[96] represents the thesis while the introduction of the legitimate trade was the antithesis. Yet, in the 20th and 21st centuries a new system of slavery was introduced known as the "modern slavery." This phase represents the synthesis which is also known as contemporary slavery.

Methodology of the Research

The study adopted a mixed method of qualitative and quantitative analyses. The quantitative analysis includes a research design, population of the study, sample size and sampling technique, instruments of data collection and the methods of data analysis.

Research Design

The research work analyzed the effects of the household work on the lives of the little girls and boys employed by the various people within Damaturu. The study also attempted to find out the segment of the society that largely fell victim of this modern slavery. To generate the data, questionnaires were administered using a survey method and oral interviews were also conducted. The secondary data involves the use of library materials, text-books, journals, newspapers, available at hand. The population of the study included all youth and adults within local governments. A total of 414 size was selected from the population.

Population of the Study

The target population of the study was composed of the youth and adult population (males and females, especially non-literates, business owners, farmers and civil as well as servants. Community leaders (ward heads, district heads, and Muslim and Christian religious leaders) were also part of the study population in order to ascertain their assertion on the activities of household workers.

Instruments and Methods of Data collection

Two instruments of data collection – questionnaires and oral interviews – were used in the study. Questionnaires were used in the quantitative data collected from respondents, whereas oral interviews provided insights into the views of the respondents as part of the qualitative data. This was relevant in increasing the validity of the research findings because methodological triangulation (or at least mixed method) is encouraged in the current trend of social scientific research endeavors where appropriate. In addition, secondary data were used in the study, especially in the review of relevant literature. The secondary data sources include journal articles, internet materials, newspapers, magazines, conference proceedings, and seminar papers, etc.

Sample Size

Because the population of Damaturu is very large, a total of 414 respondents formed the sample. Of the 414 sample population, 390 responded to questionnaire questions for the quantitative aspect while 24 responded to oral interviews in the quantitative category. Three (3) of the respondents in the qualitative category were household leaders, six (6) were traditional/religious leaders, six (6) were household workers of 15 to 18 years that were brought from various villages to Damaturu in order to work. Six (6) law enforcement agents, and three (3) female agents who served as intermediary in the modern slavery business. In sum, 390 formed the quantitative

[95] Rodney w., (1972), *How Europe Underdeveloped Africa* p.111
[96] The 1807 Act and its effects; The abolition project, http://Abolition.e2bn.org/slavery-113.html

category, while 24 subjects were selected for in-depth oral interview, making up a total of 414.

Statement of the Problem

Domestic Household workers' exploitation has become a serious security challenges not only in Nigeria but globally. There are various perspectives on the origin, developments and sponsors of the domestic Household workers but their plight is often overlooked in most literature. Despite the fact that there is much literature on the study of the Household workers, the trend remains a burning issue not only in northeastern Nigeria but across the country. There is also a limited in understanding of the root causes of the high demand of domestic workers which has become a fast growing culture in the society. Most of the literature that exists on Household workers or modern slavery do not directly touch the negative aspect of this human exploitation taking place in our various houses.

It should be made clear that some studies[97] have been conducted on Household workers' exploitation but paid little attention to the socio-economic exploitation of Household workers' activities which at the end make decent life very difficult for such victims. However, a few studies have attempted to examine the socio-economic consequences of Household worker's activities but they did not focus on the places where these activities have become quite rampant like Damaturu Yobe state.[98] It is against this background that this study has attempted to analyze the conditions of Household workers with a view to situating it within the scope of modern slavery and to give insight into the reality of the situation.

Background of Modern Slavery

The modern slavery introduced by the collaboration of domestic bourgeoisie and western multinational companies is more devastating than the old system of slavery. This is because it was estimated according to the international labour organization (I.L.O) that over 40 million people are in some form of slavery today, of which 24.9 million people are in forced labour whereas 16 million people are exploited in private sector, as domestic workers. Another 4.8 million persons are forced into sexual exploitation and 4 million persons are forced to labour for the state authorities. It was also estimated that about 15.4 million people are in forced marriage.[99] Consequently, according to the Globalist Rethinking globalization, Nigeria has the largest number of people living under the conditions of modern slavery in all of Africa.[100]

The actors involved in the modern slavery are clearly visible in many societies of the developing countries and in major cities. Their actions are much hidden to the public notice but are more detrimental and has lasting effects on the socio-economic development of any given society. Over several decades these actors through their agents mostly located at the outskirts of the major cities have established networks for exploiting the unsuspecting populace. The vulnerable victim of the modern slavery, are domestic household Workers and workers under the expatriate companies. These group of citizens have no choice but to continue working for these exploiters of labour due to the high level of poverty in the country. The group of victims of modern slavery is largely dominated by older women and young girls/children who either illiterates or drop-out. There are also married and divorced women who are victim of modern slavery due to the harsh economic situation. According to Lotte Pekkman, some writers consider

[97] Salam, 2013; Oarhe, 2013; Perouse de Montclos, 2014; Ugwumba & Odom, 2015
[98] Sani, 2011; Hassan, 2014; Dauda,2014
[99] International labour organization (2014) Forced Labour, Modern Slavery and human trafficking
[100] The Globalist (2015) "Rethinking globalization" Nine (9) facts on modern slavery in Nigeria

domestic workers as modern slaves or disposable people.[101] Apart from the household workers, other victims of modern slavery are workers engaged by expatriate organizations such as the China Civil Engineering Construction Corporation (C.C.E.C.C), China Geo-engineering Corporation (C.G.C), E.E.C Engineering and HAJAIG Construction (Nig.) Ltd. working in Damaturu and other states. It is noteworthy to state however that the victims lack of or limited education made them easy prey for exploitation.

Apart of the two set group victims of modern slavery mentioned above, several persons are consciously or unconsciously enslaved in different sectors of the economy. This is because slavery basically is when man's status such as economic rights, political rights and social rights are being control by an individual, or group or an institution(s) knowingly or un-knowingly is refer to as slavery. According to Bellagio-Harvard, slavery is when the status or condition of a person over whom any or all of the persons attaching to right of ownership are exercised.[102] Joel Quirk and Darshan V. added that this covers both *de jure* (slavery as a legal status) and *de facto* (slavery as a lived condition). In this respect, according to section 34 of the constitution of the Federal Republic of Nigeria guarantees the right to the dignity of human person thus prohibiting the subjection of any person to slavery and servitude as rightly spelled in section 34 under sub-section 1b.

Modern slavery is a global phenomenon which has affected large numbers of people as victims. Multiple industries are affected by modern slavery across the global economy and it cuts across social division such as age, gender and that of the nationalist.[103] Modern slavery has been defined as the recruitment, movement, labouring or receiving of children, women or men through the use of forced coercion, abuse of vulnerability, deception or other means for the purpose of exploitation. It is a crime under the modern Slavery Act 2015. However, this includes keeping possession of a person, servitude, force or compulsory labour, or facilitating their travel with the intention of exploiting them soon after.[104]

Types of Modern Slavery

Over the years there are different kinds of the modern slavery practiced by the actors involved. This is because, modern slavery varies depending on the available victims as well as the nature and the condition of the practice. However, various kinds of the modern slavery are practised by the individuals, private organizations and the government for their own benefit. The United Nations in 2002, lists the followings as the kinds of modern slavery: serfdom, forced labour, debt bondage, trafficking in women and children, forced prostitution, children and prostitution, sexual slavery, sex tourism, force marriage and the sale of wives.[105]

Domestic Servitude

Domestic servitude, this type of slavery includes domestic workers who cannot leave their employment of their own free will. Since authorities are unable to easily inspect homes, this modern day slavery is easy to hide. It is also extremely difficult to

[101] Quirk J. & Vigneswaran D. (2013), Slavery migration and contemporary bondage in Africa p.150
[102] Ibid: [6] p. 6-7
[103] Elizabeth S. and Sara S. (2015) National Crime Agency, Modern Slavery and Human trafficking
[104] Ibid; (16)
[105]David, Weiss Brodt, S. and Michael D. (2002) Abolishing slavery and it contemporary form, international, United Nations New York and Geneva 2002

detect because the enslaved individuals can appear to be nannies or other types of domestic workers. As a form of bounded labour domestic servitude often affects migrant workers who incur a debt to their employer for travel expenses that they are unable to pay back.

Force Labour

Forced labour includes all types of enslavement that involves coercion against one's will and threat of punishment. The practice is typically found in industries with little regulations and many workers. It is commonly used in global supply chains by the private companies to make products. This form of slavery is also used by governments, particularly in state prisons and casual workers etc. If the work is not voluntary and involves a threat of punishment, it can be considered forced labour. Forced labour can occur even without the presence of the physical violence, because it is highly ingrained in some cultures.

Child Labour

Child labour is a form of modern slavery that involves children under the age of eighteen (18). More than a quarter of slaves today are children, and many are involved in occupations that are mentally and physically harmful. The demand for cheap labour and specific physical characteristics increases the use of child workers. Children are also easier to control and usually do not demands better working condition or wages. Those living in poverty are especially vulnerable, because of the desire or need to support their families due to a lack of education and employment.

Forced Marriage

Forced marriage is a kind of modern slavery which occurs when an individual is given in marriage without their consent and without the ability to willingly leave such a marriage. Forced marriage can also happen when lady is given in marriage as an exchange for payment. This kind of practice is much more characterized by lack of consent by at least one party. A major motivation for this type of slavery is cultural tradition or threat. Forced marriage of a child under the age of eighteen is called early marriage. Girls are more common targets for this, because they can be controlled through sexual violence.

Sex Trafficking

Sex trafficking occurs when women, men or children are forced to engage in commercial sex acts. Those living in extreme poverty are particularly vulnerable to this practice because of their economic marginalization and lack of the knowledge. They can be lured overseas through false employment opportunities. Victims suffer physical and psychological trauma.

Bonded Labour

Bonded labour occurs when an individual is forced to work to repay a debt. As the worker labours to repay their debt the employer can add other expenses making it permanent. This type of slavery is often used to make consumer products. It particularly targets migrant workers looking for economic opportunities especially those who incur travel debt or housing expenses. Also, children can be born into a situation where they must work to repay a debt incurred by their parents.[106]

[106] Harris L. (2017) Six types of Modern day slavery. Borgenproject.org

Difference between Old and Modern Slavery

The major difference between old slavery and modern slavery is that, the state is no longer involved in the facilitation of slavery. Government used to be heavily involved in trading and transporting slaves in the triangular trade. However, the modern day slavery is operated largely by individual and private traders old-legal ownership asserted high purchase cost, low profit shortage of potential slaves, long term relationship, slave maintained ethnic differences- New-legal ownership cost very high profit, surplus of potential slaves, short term relationship slaves disposable and ethnic difference not important.

Another difference is that many elements of slavery have stayed constant throughout the years. Slaves can be any gender and age from four (4) years old. They are often poor and vulnerable and work for several hours a day for no pay, no benefit and minimal accommodations. There is no chance to "win their freedom" they remain slave for the rest of their lives. A further difference between the old slavery and its modern form is that unlike in the former where governments helped to perpetuate the system, governments have been actively trying to suppress the modern slavery. The trafficking victims Act aims to prevent slavery from occurring, it also provides victims with immediate needs such as food, housing, money including medical, legal and mental assistance. Government agencies are trying to prevent trafficking of women and children into prostitution and try to in child welfare. [107]

Social and Economic Conditions Facilitating Modern Slavery

a. Illiteracy

The national literacy rate of 69 per cent as claimed by the Federal Government conceals the wide regional disparities. A report by the National Bureau of Statistics shows that Yobe had the lowest literacy level of 7.23 per cent in 2017. The dismal record of Yobe is followed by Zamfara at 19.16 per cent, Katsina at 10.36 per cent, Sokoto at 15.01 per cent, Bauchi at 19.26 per cent, Kebbi at 20.51 per cent and Niger at 22.88 per cent.[108] States in the northern Nigeria, for many years, have lagged behind in education among the 36 states of the federation but not for lack of funding. The data on literacy index recently published by the National Bureau of Statistics (NBS) revealed that the huge gap in the educational development between the southern and northern Nigeria is yet to be bridged, nearly sixty years after independence.

According to the data, the states where majority of people can neither read nor write are those in the Northeast, Northwest, and North-central. The data shows that Yobe State has only 7.23 per cent literacy level, the lowest in the country.[109] In 2016, the total net statutory amount allocated by Federal Government (FG) to Imo State, which records the highest literacy level, was N29.85billion; Yobe State with the lowest literacy level, received N30.95 billion. Yet, Imo's population is almost as twice as the population of Yobe.[110] According to the 2014 population estimates, Imo population is estimated at 4.7 million while Yobe is estimated at 2.8 million people. In addition, the FG through the Universal Basic Education (UBE) Programme has disbursed over 153 billion to the 19 states in the North and N115billion to the 17 states in the South between 2005 and 2016.

b. Poverty

The poverty rates in Adamawa and Yobe States reach as high as 74 per cent and 70 per cent respectively, figures which were significantly higher than the national average of 38 per cent in 2021. Yobe is one of the poorest states in Nigeria, with a

[107] Origins and path of the Atlantic slave trade https:ww.coursehero.com./file/p76k3
[108] National Bureau of statistic report 2017
[109] ibid
[110] Yobe state statistic 2021

poverty rate of 72.3 per cent – being the seventh highest in the country according to the National Bureau of Statistics (NBS). Another issue of concern which is precipitated by poverty in Yobe State is the early marriage of girls. For instance, it has been established that the percentage of females married before age 15 is about 16.1%.[111] The humanitarian situation in Yobe State is characterized by pockets of severe and extreme levels of poverty in the rural areas and within some urban communities hosting IDPs. The people in rural areas are farmers, while widespread illiteracy, unemployment, and limited infrastructure contribute to low human capital development. Extreme poverty levels among families continue to have significant impacts on the wellbeing and development of children.

Table 1: Indicates the poverty level and trend in Damaturu

SN	Poverty	Value Trend	National rank	LMIC	DECILE YEAR
	Percentage poor households	97.3 0.34	36 / 37	(9)	2018
	Percentage poorer households	92.8 0.78	37 / 37	(10)	2018
	Percentage poorest households	81.7 0.90	37 / 37	(10)	2018

Source: Yobe State Diary: 2021

c. Food Insecurity and Loss of Livelihoods

The increase in displacement due to the attacks by insurgents since 2012 and the spread of COVID-19 pandemic in Yobe negatively impacted the livelihoods and consequently food and nutrition security. This is further exacerbated by the injustice and socio-economic and political inequalities within the state. For instance, all job opportunities or employment provided for the general members of the society are monopolized by privileged families (of politicians, religious leaders and highly-placed government functionaries) within the state. According to a 2020 study, the unemployment rate in Yobe State was put at 52.6 per cent. Majority of the criminals languishing in prison or police custody are youths of poor background who have no privilege of going to school hence they ended up as thugs to politicians. A survey revealed that 39 per cent of the youth between 17 to 30 years are jobless and thus resorted to political thuggery and economic crimes to survive while the girls resort to becoming mistresses of politicians and business tycoons.

Impact of Modern Slavery on Household Workers and the General Society

The impacts of modern slavery to the domestic household workers is socially and economically devastating. This is because most of data collected indicated that the victims are either widows, teenagers or children. The impacts are physical, emotional and psychological. However, the data collected also revealed that:

A. most of them, do not know their rights but are denied access to know the right for fear of becoming violent or disrespectful. They do not even consider it important to know their right. In fact, almost all of them are servile domestic workers.
B. Socially, domestic workers are psychologically affected as their self-worth and esteem are negatively impacted by the interaction with their employers occupying a higher rung of the socio-economic ladder. Hence, the feeling of inferiority sets in which subjugates them to servitude and systematic exploitation.

[111] Federal Bureau of statistic 2021

C. This exploitation takes several stages of to build such impact. The washing expensive clothes, moping of multi-million naira floors and environments, cooking expensive and delicious food, driving luxurious cars etc. have generated a high sense of materialism in the victims of modern slavery.
D. Economically, what they are paid cannot solve their financial needs as they imitate their bosses. Consequently, some resort to stealing food stuff and other valuable items from their exploiters.

However, following the above situations, this study discovered that a substantial percentage of the population in Yobe State has been enmeshed in phony lifestyles due to modern slavery. About 38 per cent of the rural girls between 13 to 17years of age have been brought to the city through the middlemen (usually women agents) who negotiated between the parents of the victims and the household masters. The middlemen make it a business that sometimes the salaries of the teenage workers are being paid through them. These agents often deduct a particular percentage as commission before paying the domestic worker. It was discovered that 37 per cent of the household workers are teenagers who end up becoming street prostitutes in Damaturu because of the level of exploitation by the "haves" against the "have not."

Table 2: Table showing the level of modern slavery in the Damaturu, Yobe State

SN	**Categories of Victims**	**Household Workers**	**Sales agents with non-payment of overtime**	**Percentage of Prostitute and Juvenile who are Victims of Household Slavery**
1	Teenagers (13-17yrs)	41%	3%	43%
2	Adult Woman 18-50yrs)	32%	23%	23%
3	Young men (13-17yrs)	24%	44%	38%
4	Adult men (18-50yrs)	12%	13%	8%

Source: Data collected from the fieldwork.

From the above table, it is pertinent to note that modern slavery has done a serious damage to the society and the level of deterioration calls serious and urgent intervention by the government. The level of modern slavery jobs should be wiped-out entirely.

Conclusion

The problem of exploiting the under-aged, the ill-educated and the illiterates as modern forms of slavery has become one of the major factor that has led to the rampant social vices and other criminal activities committed by both men and women. The paper discussed slavery in different forms and how household workers are exploited by their employers and purveyors of domestic labour. Overall the research identified the causes of modern slavery in Yobe State to include poverty, literacy and food security levels. Furthermore, it examined the effects of modern slavery on its victims. These effects include economic, social and psychological. Finally, it was suggested that the government needs to urgently intervene to stop these exploitative employment practice by individual agents, employers of domestic (including child) labour and expatriate companies.

A Historical Debate on the Restructuring of Nigeria in the 21st Century

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Abstract
This paper examined the current debate on restructuring in Nigeria. The objectives were to: explain the concept of restructuring, federalism, fiscal federalism and devolution of powers; identify the merits and demerits of restructuring and proffer solution to the question of restructuring in Nigeria. In an attempt to address the identified objectives, the paper relied on two theories namely: the basic human needs theory and the social identity theory. The paper established that the problem of Nigeria is historical hence, traceable to the colonial restructuring of Nigeria through amalgamation which brought about inequality in the political, economy and social structure of Nigeria. This generated upheavals among the southerners who feel short changed politically despite their huge generation of revenue for the country while the northerners feel economically dominated by the southerners. These imbalances have led to continues struggle for political and economic domination in the country which has led to the agitation for the restructuring of Nigeria. The paper concludes that restructuring the Nigerian nation-state would to a very large extent put in place those processes that would improve the quality of lives and standard of living of the people across Nigeria in many ways.
Keywords: Restructuring, Federalism, Fiscal, Devolution of power

Introduction

Nigeria being a nation state, as it is well know came into existence in the colonial Period. The British, in their bid to have a big empire in order to accumulate large volume of resources decided on a policy of integrating the numerous distinct ethnic groups around the major ethnic groups with the Hausa/Fulani occupying large area in the North, the Yoruba to the West and the Igbo, to the East. These groups were loomed together forcefully. This generated fragile peace and coercive unity among them, as each group regards itself as distinct nationality. The desires to assert this distinctiveness collides with each other in the struggle for power. This, has led to terror and violent, one burning issue that threaten the unity of Nigeria. Many observers attributed the multidimensional social problems confronting Nigeria to the Faulty nature of the existing

structure, and lack of sustainable development, therefore call for restructuring (Avbuere 66-88).

Over the years, one of the most trending political concepts within the Nigerian political and social landscape has been the concept of restructure or restructuring. Ironically, despite the prevalence in usage of this word in social and political discourse across the country and beyond, very little is conceptualized or agreed on by all classes of people as what is the actual meaning or the scope of restructuring the country needs. To some, the term means minor adjustments in the configuration of power relation between the federal and other composing units of governments. The term in the view of others, stands for maximum severance of all forms of relationships between the federating units. This severance may mean the decentralization of powers and responsibilities of the state in favour of the regional governments as against the federal level, therefore relationship can only be acknowledged in the form of loosed confederation. But what seems to be agreed on by all, is that the Nigerian federal structure has some fundamental defects that need urgent corrections, the extent of which is left in the imagination and belief of the advocates (Okoro 78-89).

The national question has remained an intractable challenge to Nigeria's existence. The debate revolves around the demand for restructuring of the federation and the elaboration of governmental structures in the country. The pattern of restructuring advocated has tended to follow closely the way the national question is framed. Federalism, the governmental framework of the Nigerian state, has been the subject of constant demands for tinkering or fundamental reforms since 1954 when it was first adopted, but these demands have been shaped by the underlying discourse on the national question (Harry 25-33). Thus, it is in an attempt to contribute to the ongoing restructuring debate that this paper is conceived.

Conceptual Overview

Before we go into the discussion on restructuring, it is important to achieve a clear understanding of some concepts including; Restructuring, Federalism, Fiscal Federalism, and Devolution of power. These are terms that have been frequently used in our national political discourse but have sometimes been misunderstood or misapplied.

Restructuring, according to (Avbuere 66-88) denotes to change the basic structure of something. It entails reorganizing or repositioning a system, in order to correct the structural defects with the hope for better and more effective performance. It is also the process of increasing or decreasing the number of component parts that makes up a system and redefining the inter-relationship between them in such a way that the entire system performs more efficiently.

More closely on the definition of restructuring is that presented by (Ideobodo, Okolo and Eze) who assert that restructuring entails alteration and re-organization of an existing system or structure in a way or ways different from how it used to be. According to (Okonkwo), restructuring means to change an existing status quo in order to make it more functional. It follows from the above that restructuring is a conscious and deliberate effort at re-organizing a society and its processes so as to achieve efficiency and effectiveness in governance. As (Ideobodo, Okolo and Eze) have argued, it is a purpose-driven activity that hinges on replacement of an existing nature of a system with a new one that will be suitable to achieve the purpose of the system. (Farayibi), posits that the term restructuring as used in Nigerian political system has so many meanings, including true federalism, constitutional overhauling, devolution of power, resource control, etc.

Restructuring is simply a call for the restoration of federalism – the foundational constitution structure to which all Nigerians subscribed as encapsulated in the independence constitution of 1960 (Osuntokun). This constitution was violated in 1966

and the violation set in motion a chain of events that has culminated in the present abnegation of a 36 states structure against the four regional structure that emanated from the independence constitution.

From the foregoing, it is gathered that restructuring could be giving or making an existing organized system a new look such that the strands that held it together could be loosened or strengthened. Restructuring can only come to work where there is an existing structure that needs certain changes so that it can accommodate or expel some processes, rules and some agreed changes to benefit those involved. It is also clear that restructuring is called for when the existing structure no longer satisfies the needs of the people.

Federalism: this is a system of government in which constitutional powers are shared in one national entity between a central government and sub-national units, such as regions or states in such a manner that one tier of government is not superior to the other (Moghalu). Examples of federations include the United States of America, Canada, Australia, India and Brazil. Such countries usually have two tiers of constitutionally recognized federating Units, but India is a notable exception with its Panchayats and Municipalities that are a third tier of the federation. This Indian distinction has important implications for a constitutionally restructured Nigeria.

Fiscal Federalism: this is an aspect of public finance. It is concerned with an understanding which functions and instruments are best centralized and which are best placed in the sphere of decentralized levels of government. In order words, it is the study of how expenditure and revenue side are allocated across different (vertical) layers of the administration. An important part of this subject matter is how a central government deals with transfer payments or grants from the revenues that it shares with lower levels of government.

Devolution of powers: this concept means the surrender of powers from a central government to sub-national units, but this in itself is not necessarily federalism because it can as well occur in a unitary system of government, as is the case in the United Kingdom. The implication for us in Nigeria is that we must not conflate devolution of powers with the federalism that is necessary for Nigeria.

Theoretical Framework

The call for restructuring Nigeria cannot actually be justifiably said to be a random act hence, the need to search for, and adduce theoretical explanation to it. In this study, two theoretical frameworks are employed: the basic human needs theory and the social identity theory.

Basic human needs theory: This theory is used in order to unravel the reason for multidimensional social problems in Nigeria. The basic idea of this theory is that certain basic needs are necessary for the survival of human beings, and that lack of these basic needs prone human beings into conflict. Burton and Dexit quoted in (Okoro and Kia 78-89) agreed to this fact. They averred that, when an individual or group is denied its basic needs for identity, security, recognition or equal participation within the society, protracted conflict becomes inevitable. This is because basic human needs influence one's belief, and values placed on them. As rightly observed by (Burton**)**, basic needs are so fundamental, that individuals or groups are prepared to go to the extreme, including defying known norms and system, in order to pursue deeply felt needs. In Nigeria, the long years of neglect by government of the citizens have engendered a loss of faith in the state, thus, primordial identities now take centre stage as evidenced by the presence of various ethnic associations.

The social identity theory: This theory is anchored on the fact that the perception of difference between one's group and another often leads to discrimination. Sheriff quoted in (Okoro and Kia 78-89) argued that ethnic mutually incompatible goals give vent to

inter group conflict. The awareness of the differences between the various ethnic groups one belongs to and another group (out-group) propagates prejudice and hatred. Among Nigerians, before the actual independence in 1960, the ethnic differentiation had gone far.

The Re-Structuring Debate

The Nigerian state came into existence in 1914 following the amalgamation of the Northern and Southern protectorates. The amalgamation proclamation brought previously independent nations under one unified state, Nigeria. However, at independence in 1960, through series of constitutional development conferences preceding the independence, the nation adopted the federal system to accommodate the ethnic diversities of the different nations brought under the Nigerian state. In the First Republic (1960 – 1966) three regions, and later four regions, co-existed as independent sub-units, with substantial control over their own resources while the central government played the supervisory role and protecting the territorial integrity of the country (Farayibi). During this period, there was healthy competition among the regions to grow at their own pace in every sphere of human endeavour.

The concept of restructuring has been in public space over the years since independence in 1960. However, the term is more pronounced in public discourse in the past ten years. Consequently, different segments of the Nigerian federation have proffered different meaning to the concept. Advocates of restructuring have presented a number of arguments, painted scenarios and elements that would be captured in the restructuring ideology and outcome. For instance, (Farayibi) posits that the term restructuring as used in Nigerian political system has so many meanings, including true federalism, constitutional overhauling, devolution of power, resource control, etc. Many observers argue that the present structure of Nigeria is a unitary system disguising as a federal system, therefore, there is need to adopt a true federal system, which the country operated in the first republic, 1960 – 1966. This will entail overhauling the constitution to enhance the balance of power between the central government and the subunit governments, such as the states and local governments. At present, there is so much concentration of power at the centre to the suffocation and subjugation to the component units.

Thus, restructuring to some other Nigerians is political arrangement that allows federating units to control resources within their localities and the devolution of powers to the component units. This would involve the reduction of the powers and roles of the federal government so that it will concentrate only on those matters best handled by the central government such as defence, foreign policy, monetary and fiscal policies, immigration, customs and excise, aviation, as well as setting and enforcing national standards on such matters as education, health and safety.

It follows from the above that restructuring will ensure economic and financial viability of the states and local governments by zonal system of power, wealth generation and utilization. This will also address the concern of minorities about domination by the three major ethnic groups. As Farayibi asserted, moving substantial power, revenue and resources away from the centre to the federating units essentially elevate the states from mere consumers of oil rent to auto-viable, productive and co-equal components of the federation.

According to (Omoregie) in retrospect, "since 1914, the British Government has been trying to make Nigeria into one country but the Nigerian people themselves are historically different in their backgrounds, in their religious beliefs and customs and do not show in themselves any sighs of willingness to unite…Nigeria's unity is only a British invention".

Subsequently, since the amalgamation, all efforts to stitch this union cohesively together into a nationalistic whole have been undermined by centrifugal forces; including ethnicity, religiosity and other primordial and mundane forces that tend to pull the country apart (Nnoli). These forces are fuelled by real and imaginary claims and counter claims by both sides, of being the victim of this forced amalgamation. For instance, while the Southern region accused the Northern region of having sharia/Islamic agendum to Islamize the country and the mentality of "born to rule" and therefore exhibit the tendencies of clinching on to political power at the detriment of the South. The North on the other hand, has consistently accused the South of dominating the country economically as evidence in better infrastructures and human capital development at the detriment of the North. These accusations and counter accusations have led to only negative outcomes; mutual mistrust, political strives and sustained conflicts.

This scenario of mistrust although was conceived during the colonial era, gained full manifestation immediately after independence in 1960. Therefore the foundation, upon which the Nigerian post independence structure was built on, was inherently dysfunctional and at best structurally defective. Although it might have been obvious to the agitators for independence then that there were structural imbalances, it will be safe to say that in their world view, these were teething issues that will be surmounted as the country progresses on the path of self rule and that they could savage the situation by introducing policies that would engender mutual trust, fairness and sense of brotherhood. However, events since then have not only proven otherwise, they have in fact worsened the situation. A perspective on this argument of lack of nationalism was posed by (Amir Abdulazez), when he asked rhetorically whether achieving national unity is something natural or artificial, coincidental or deliberate, divine or man-made. This is against the views of some that, for instance, on the issue of religion, there is no way a Muslim would achieve a meaningful and lasting understanding with a Christian and on ethnic affiliation, it will be very difficult if not impossible for an Igbo man, for instance, to achieve true unity and brotherhood with a Fulani man and so on and so forth. This uncompromising mindset couple with series of events since independence has fundamentally worsened the fragile structure of the country which has resulted in mutual co-existence sliding from bad to worse.

At present, the central government still retains control of all minerals/natural resources, including oil and gas. Hence the component units are starved of resources and revenue to the boom of the central government. This stifles the federating units of the much needed revenue and therefore hinders real development. It is not therefore surprising to see a fierce battle among the political class to occupy elective offices at the centre (federal government). As (Farayibi) has observed, the present structure has generated a lot of marginalization and discord that is awakening secessionist movements, which represents their solution to their discontentment, arising from the sharing of the "national cake". Thus, we have to correct the national cake mentality whereby each region is waiting and struggling to get their share of the monthly allocation, appointments and political largesse which are the main sources of the discontentment and conflict in the country.

Restructuring involves constitutional review/amendment that would allow the states to explore and exploit the mineral resources in their localities and consequently make enormous resources/revenue to carry out developmental projects and programmes in their states. This desire for the federating units to exploit resources in their localities have been various called true federalism, fiscal federalism, resource control, etc. This will erase the sharing of "national cake" mentality prevalent in the country, but rather encourage the baking of cakes at the states and local governments. As (Najakku) has observed, re-arrangement of the country in this regard would foster national unity and development.

Furthermore, there is no more the idea of "national cake" to scramble over the ethnic tension that has characterized Nigeria's politics would be largely reduced, if not eradicated. Rather there would be an era of states/ethnic collaboration in various areas through comparative advantage of states resources endowment. Indeed, this will reduce to the barest minimum, the tribal colouration given to every decision of government and by implication reduce threat to national integration, unity and cohesion. In addition, knowing that there is no more "national cake" to be shared on the 26th of every other month, the extravagancy of public office holders in the management of public funds will reduce. This is because they have to generate the revenue needed to run the government of their respective states and local governments. Similarly, the contestation for power at the federal level will reduce since the wealth, resources, revenue and power presently controlled at the centre would have been drastically reduced (Uzochukwu**)**.

Merits of Restructuring

The need for restructuring the Nigerian state, irrespective of the over politicization of the thinking, is quite overwhelming in the present situation of Nigeria. Indeed, restructuring, if actualization is achieved, has the capacity of turning things around and bringing about national prosperity and development. Some of the prospects and the prosperity restructuring will bring are discussed below.

Restructuring is necessary because of the destabilization that the current conditions have bred. We can either stabilize Nigeria by restructuring it, or continue to play the ostrich by insisting that our "processes", not the structure, are the problem. Low intensity conflicts will continue in various parts of the country, with the theatres of conflicts shifting to different regions at different times (South-South, Southeast, Middle Belt in the North- Central and Northeast).

This would be a dereliction of the federal government's responsibility to protect the lives and property of the citizens of Nigeria. A derelict, vastly overstretched and over centralized police

Force will not accomplish this task, nor will siege-style security governance in which our armed forces are constantly deployed to checkmate internal dissenters (**Moghalu**).

Restructuring is fundamental in order to take care of what can be tagged "fundamentals". Nigerians need a peoples' constitution. A constitution that was made by military dictators should not guide a democracy, if such a democracy truly is a government of the people, for the people, and by the people. Nigerians need to address the National question that of what makes Nigeria's nationhood and the relationship between the nearly 400 ethnic nationalities and the Nigerian state.

In another face, restructuring is the best path to economic transformation. A six-Zone federal structure will offer economies of scale in terms of the ability of a regional government to mobilize adequate tax revenues and utilize these resources for development. It will do the same in the areas of manufacturing as well as intra-regional, inter-regional and international trade (Moghalu). Arguably, a restructuring based on the current 36-state structure will not work. Thirty out of 36 states in Nigeria today are fiscally unviable. Only six states outplace with internally generated revenue what they get in handouts (Federal Allocation Account Committee Allocations) from Abuja derived from oil rents. Paying salaries to state civil servants as and when due, or in arrears, has become a governance "achievement" in our country. Thus, with the reign of crude oil regressing into historical memory, the future is bleak and unsustainable, under our current fiscal structure, without a fat Federal Government oil purse to be distributed to dependent states.

Restructuring also is essential because it will help democracy achieve better governance in Nigeria. There are two ways this will happen. The first way is that restructuring will bring greater accountability and transparency to governance because

power and responsibility will devolve closer to the people. This will help evolve a better culture and quality of leadership, and will also foster competitive development between the regions. Nigeria today is far more physically integrated than it was in the 1960s, and the six Zones structure will prevent the extreme ethnic chauvinism that afflicted the first Republic. The second way is that Restructuring will help bring about a well accomplished reduction in the costs of governance at both the centre and the regions (Moghalu).

Politically, restructuring will provide an opportunity for the diverse nations in the Nigerian Republic to come together and overhaul the country's political system in order to make it fully protect the aspirations and wishes of all constituent members. It is also an opportunity to heal old wounds and chart a new course for unity, peace and progress. Thus, without restructuring, the deep-rooted mistrust, fuelled by sense of historical injustice, suppression and oppression by the diverse constituent members will continue to heat up the nation, making it remain a hub of insecurity, terrorism and extremism that the country has fast become over the last decade (Babalola).

In the view of Agbo and Kperogi, restructuring can remove the many federalized bottlenecks and bureaucratic/ legislative, and regulatory impediments that have stifled sub national socio-economic innovation, competition and problem solving. It would give a bigger share of mineral resources to mineral producing areas and curb resource- related conflicts, resentments, and separatist agitations. It would enable each region's peculiar character, aspirations, and anxieties to be respected, while allowing for localized solutions to problems occurring in different sub-national units.

Indeed, restructuring in form of devolution of power and resource control intends to free the central government of most of the functions in the 68 items exclusive list by releasing such functions to the states and local governments and allow sub-unit governments to explore and exploit mineral resources in their localities thereby increasing the revenue base of the federating units. For instance, such freedom would result in productive economic activities in the country across states and regions. This means Enugu State could invest in coal mining, Plateau State in tin mining, while Kano, Zamfara, Sokoto and other northern states in agriculture and limestone mining for cement factories. No doubt, these economic activities would create massive jobs, wealth and drastically reduce poverty in the country.

With huge resources/revenue at their disposal federating units' governments can embark on massive infrastructural development in the area of roads, railways, electricity, telecommunication, education, health care, etc. This would result in regional competitiveness and development across the regions. Thus, availability of infrastructure would attract investments into the country on a large scale. Obviously, the eastern region could be transformed into the manufacturing hub of Africa through foreign direct investments and licensing arrangements with foreign capitalists in search of investment destinations. This would strongly reduce the unemployment figures in the country.

As posited by (Oseloka) , with the current debate on restructuring, although there is a corollary and fear in the minds of many Nigerians that the country will likely break up, but this is obviously tantamount to misleading and missing the point. To him, Nigeria has been restructured several times without negative consequences. Essentially, if the present democracy is to make the nation and its component units more efficient, more acceptable, more productive, more functional and above all more equitable, the country should be restructured.

As once opined byTinubu, for a country as diverse and large as Nigeria, only the practice of true and fiscal federalism can deliver effective administrative and political governance and achieve critical deliverables in the areas of poverty reduction, infrastructural development, education, health care services, etc. It follows that more powers and resources would be available to the state and create institutions of

governance hitherto in the control of the central government. This would remove pressure on the federal government to be involved in matters that ordinarily could have been handled by the states. Essentially, the work load of the federal government would be reduced substantially to enable it focus on defence, customs and excise, monetary and fiscal policies and general regulatory and supervisory roles.

Demerits of Restructuring

The move for restructuring Nigeria seems to be feet dragged, mostly, because of some selfish individualistic interest that now stand as challenges and some of which are looked into below.

First, is the issue of the definition of restructuring among groups across the country. It is difficult to proffer an acceptable meaning to the concept of restructuring in Nigeria among the different states and ethnic nationalities in the country. Different groups have advanced different meanings and definitions to the concept, hence the difficulty in execution.

Second is that of elite interests in the present structure, which are manifestly averse to restructuring, believing it will not benefit them as much as they have enjoyed in the situation today, therefore, the status quo should remain. Obviously, many elites across states are enjoying wealth they do not work for because of the corruption the present structure bred, hence their resistance to the change restructuring will bring. This resistance is mainly from the northern political elites. As (Ujah and Agbakwuru) assert, "one of the reasons the northerners shun the call for restructuring is because of their landmass and population which grant the northern elites the opportunity of being appointed in large numbers into government positions and to hustle for fund in Abuja. Similarly, a former governor of Akwa Ibom State, Obong Victor Attah disclosed that, no governor today will lift a finger or put himself out to diversify or second restructuring when every month he can come to Abuja to collect his share of the booty".

Third is the fear of discomfort among some ethnic nationalities, particularly those in the northern region. For instance, (Nuhu 5-18) quoting Sani stated thus:

> The north is opposed to restructuring because there is nothing to restructure… those who clamour for restructuring or true federalism to enable each region and/or constituent unit to develop at its own pace are unwittingly advocating that Nigerians should live as if they are in different countries, where some citizens would live in comfort zone while other would live on the fringe.

The fear is drawn from the fact that since the oil boom era of the 1970s to date, states enjoy revenue they do not generate and have become comfortable with the idea of sharing revenue every month without working, thus any change of the status quo would be very discomforting.

Fourth is political docility of the citizenry who have resigned their fate to the dictates of the elites and are now ready to accept whatever the political class or ruling elites throw at them without resistance. Irrespective of the obvious benefits of true federalism/fiscal federalism or restructuring, majority of the citizens are not ready to agitate for such a regime that would enhance their well-being.

Lastly, ethno-regional rivalry or consideration is also one of the challenges to restructuring in Nigeria. Nigeria is sharply divided into north and south, and there has been subtle supremacy contest between the ethnic groups in the two divides over the years. This contestation is multifaceted; however, the south appears to be more developed and wealthier than the north, which is more in landmass and population. The main stay of the nation's economy is from the south, therefore restructuring that would make states control their resources it is believe would make the southern region more developed than the northern region and as such the region thinks that restructuring might

not fully favour the north having in mind the rivalry that exist between the two divides. Hence the north tends not to accept the adoption of political restructure as a way to eliminate the pseudo-federalist practices in Nigeria.

Conclusion

In as much as certain individuals may no longer benefit from the result of restructuring as against the present structure, obviously, restructuring the Nigeria nation-state would to a very large extent put in place those processes that would improve the quality of lives and standards of living of the people across Nigeria in many ways. It is generally believed by proponents of restructuring that it will enhance the balance of powers in the country among the federating units, make resources/revenue available to the states and local governments and bring the much-needed development to the citizenry where ever they might reside. Besides, human societies are in constant need of development and Nigeria is not an exception. This is hoped to be achieved through restructuring.

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A History of the Emergence and Development of G.S.M Markets in Kano Metropolis2001-2013

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Abstract
This paper examines the history of the emergence and development of G.S. M markets in Kano Metropolis, 2001 to 2013. Kano city has been an important commercial center in northern Nigeria since the pre-colonial period. The city housed the popular Kurmi market where numerous trading activities were carried out at both national and international level. Similarly, during the colonial period, Sabon Gari and Kantin Kwari markets were equally established in the city where various commodities were traded. Following the attainment of independence in Nigeria, postcolonial developments in Kano city made the area to attain the status of a metropolis. This development witnessed the emergence of more markets in the metropolis such as Kofar Ruwa, Yan Lemo, Yan Kaba, and Dawanau among others. However, with the transformation of the telecommunication sector of Nigeria during the civilian administration of President Olusegun Obasanjo, Nigeria witnessed the development of G.S.M business. As a result of this, Kano people took the opportunity and key into the business. This led to the emergence and development of various G.S.M markets in Kano Metropolis. This development boosted the commercial status of Kano Metropolis and at the same time provided the people with employment opportunities. On the other hand, G.S.M business has provided the government of Kano State with means of revenue generation as traders paid rent to the government of Kano State in the various G.S.M markets established by the state government. The paper relies on oral interviews and other secondary text.
Keywords: History, Emergence, Development, G.S.M Market and Kano Metropolis.

Introduction

This paper examines the history of the emergence and development of G.S.M markets in Kano Metropolis, 2001 to 2013. The paper is structured into five parts which include an introduction, description of area of study, emergence of G.S.M business in Kano Metropolis, development of G.S.M markets in Kano Metropolis and a conclusion.

The Global System of Mobile Communications (G.S.M.) business is also a new commercial activity that developed in Kano Metropolis during the period of study. G.S.M was first introduced to Nigeria in 2001, in the second year of President Olusegun Obasanjo first term as civilian President of Federal Republic of Nigeria.[112] On 16th May, 2001, Mobile Telecommunication Network (MTN) became the first G.S.M network to make a call following the globally lauded Nigerian G.S.M auction conducted by the Nigerian Communications Commission (N.C.C) earlier in that year. Thereafter, the company launched full commercial operations beginning with Lagos, Abuja and Port Harcourt. Airtel was the first company that made history in Nigeria because it was the first company that launched commercial G.S.M services all over Nigeria. The telecommunications market was highly competitive market in Nigeria due to the relevance of the services rendered by the industry. Other companies such as Globacom

[112]L.E.Odeh and M.O. Akinade, "China's Footprints on Nigeria's Telecommunications Market: The Case of Huawei Technologies Since 2000" in Journal of the Historical Society of Nigeria, 2017, Vol.26, p.109.

Limited also joined the business on 29th August, 2003. Similarly, Etisalat also joined the business as it was highly competitive.[113]

The Area of Study

The area of study is Kano Metropolis, the capital city of Kano State of Nigeria. This area is made up of eight local government areas namely; Dala, Fagge, Kano Municipal, Gwale, Nassarawa, Tarauni, and parts of Kumbotso and Ungogo Local Government Areas of Kano state.Kano Metropolis is located between latitudes 11□59' to 12□ 02 N and longitudes8□ 33 to 8□ 40 E.[114]Kano Metropolis is one of the largest cities in Nigeria demographically and economically.

The Emergence of G.S.M Business in Kano Metropolis

The history of G.S.M business in Kano Metropolis started when some group of Kano traders decided to join the business. This was in the year 2001 when MTN engaged some Kano traders who established G.S.M market along post office road in Kano Metropolis.[115] This attracted the attention of customers in Kano who patronized the traders by requesting for the products. This motivated some Kano traders to think of where to get the products. In view of this, traders such Alhaji Salisu went to as far as Lagos in order to purchase G.S.M phones. They started by purchasing three G.S.M handsets, which they brought to Kano and sold them at post office road market in Kano Metropolis.[116] Following this development other traders also joined the business and more customers kept on trooping to the market in order to purchase G.S.M Phones As a result of this, police officers started arresting the traders. This incident forced the traders to establish a union which will protect their interest. The union was officially established in July, 2001 with people holding various offices in the leadership of the union. Thus, Alhaji Bello(Alle One) was elected as the Chairman, Malam Hamza (Baba Ericson) as Vice Chairman, Adamu Ara (Immigration) as Secretary, Suleiman Abba P.R.O I, Alhaji Sani Chief Security I, Ahlan Sharu Treasurer, Muhammad Sani Boss P.R.O II, Alhaji Muhammad Saraki, Chief Security Officer II, Alhaji Sabo Bala Gunduwawa, Father of the union.[117]

In 2002, another police patrol team invaded the market and arrested many traders. This is in view of the fact that the police patrol team was suspecting the traders for selling their products without issuing receipt to the customers. This forced the traders to think of an alternative measure to protect themselves from any form of harassment, as a result of this, the traders decided to start taxing themselves in order to have a reliable means that will provide revenue to the union. As a result of this, the members of the union decided that each member of the union will pay a levy of N100 to the union every day. Similarly, all traders in the market were taxed N100 for each G.S.M hand set that is sold in the market. In order to strengthen the union, members decided that henceforth, formalize the issue of admission into the union whereby forms were developed and given to people interested in joining the union to fill and return to the leadership of the union. The form

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[113] N.I. Zubairu, "A History of Urbanization in Kano Metropolis, 1960-2015" PhD Thesis, Department of History, Ahmadu Bello University, Zaria, 2021, p.193.

[114]M.O.Uhah, "Urbanization and Sustainable Growthof Urban Kano, Nigeria", Paper Presented at International Conference on Energy and Sustainable Environment, Faculty of Earth and Environmental Sciences, Bayero University, Kano, 2021, p.9.

[115] Interview with Salisu Jikaji 42 Years Old, Trader at Farm Center G.S.M Market, Kano, on 11th February, 2019and Interview with Sa'id Ibrahim Nakowa 35 years old, Secretary Farm Farm Center G.S.M Marrket Association, on 20th January, 2020.

[116]Interview with Salisu Jikaji op.cit.

[117] Interview with Auwalu Abdullahi 39 Years Old, Secretary, Bata Global G.S.M Market Association, in the Market Premises, on 29th July, 2020 and Interview with Salisu Jikaji op.cit

contained name, address and phone number of the applicant, his or her guarantor and the ward head of the applicant.[118]

The Development of G.S.M Markets in Kano Metropolis

Toward the end of 2001, another G.S.M market developed along Beirut Road in Kano Metropolis. This market essentially focused on the sale of new G.S.M Phones.[119] G.S.M marketers such as Mai Tangaran and Alada were the first set of traders that started the business in Beirut Road market, in Kano Metropolis.[120] These traders also purchased the products from Oladipo Computer Village in Lagos. As a result of this, traders from post office road discovered that Oladipo Computers Village is a center where both new and second-hand G.S.M handsets are sold at cheaper rate. They also discovered that phone accessories were also sold in the computer village.[121]

The sale of G.S.M Phone accessories became another business that developed in Kano Metropolis. This business involved the sale of G.S.M accessories such as charger, battery and case amongst others. Traders such as Alhaji Adamu, Alhaji Bello and companies such as Manya Communications pioneer the sale of G.S.M accessories in Kano Metropolis. Thereafter, other traders joined the business. Some of these traders have excelled in the business to the extent that some of them have succeeded in establishing Construction Company; an example in this regard is the G. Empire construction company.[122]

Similarly, G.S.M phone repair is another business that developed out of G.S.M business in Kano Metropolis. It was in the year 2002 that one Alhaji Abba started G.S.M repairing in G.S.M market, post office road, in Kano Metropolis. Thereafter, people such as Alhaji Isa Garba and Mamman Nation Honourable joined the business in2003. As time went on people such as Alhaji Isa Garba and Alhaji Abba Communication started travelling to China in order to purchase G.S.M repair accessories.[123]

As the G.S.M market post office road was developing, other problems started to manifest themselves in the market. One of these problems was the issue that members of the union started suspecting the leadership of the union of stealing the union's money in 2005. As a result of this allegation, the Chairman of the union honorably resigned from his position. After he resigned, a date for the election executive members for the association of the traders was fixed. As a result of this various candidates indicated their interest for the position. People such as Alhaji Suleiman Abba, Alhaji Muhammad Sani Boss and Jibrin Abuja (Tsohon Soja) contested for the position of Chairman. When the election was conducted, Alhaji Suleiman Abba merged the winner.[124] This gave room for the emergence of another set of leaders for the union. Two months after the election, another problem confronted the union. This problem was no other than the directive given by the Nigeria Postal Service that the traders should vacate from its premises. The traders meet and discussed over the issue and decided to report the issue to the emir of Kano Alhaji Ado Bayero. When they reported the issue to the emir, he directed them to go and continue their normal business in the area and promised to talk to the management of Nigeria Postal Service (NIPOST). Similarly, the emir directed to write letter to the

[118]Interview with Salisu Jikaji op.cit.

[119] Interview with Rabiu Nuhu, 35 Years Old, Trader at Beirut Road G.S.M Market, Kano, on 1st January, 2020.

[120] Interview with Salisu Jikaji op.cit and Interview with Rabiu Nuhu, op.cit.

[121] Interview with Umar Abubakar Ilyasu 48 Years Old, at Alkhairat G.S.M Market on 1st January, 2020.

[122] Interview with Salisu Jikaji op.cit

[123] Ibid.

[124]Interview with Kabiru Sha'a ibu Koki, 41 Years Old, at Jawwala G.S.M Market, on 1st January, 2020.

executive Governor of Kano State to request for a permanent site for their business activities in Kano Metropolis. The emir gave them referees letter which he asked them to attached with the application and submit to the office of the Governor of Kano state in 2005. The application was submitted but after one year there was no reply from the government. Therefore, in 2006 the leadership of the traders reported the cases to Alhaji Tijjani Hashim the Galadiman Kano.[125] Immediately after this incidence, another problem emanated. This problem was none other than division and accusation among the members of the union. Some members of the union started envying the leaders and leveled series of accusations on them. One of the allegations was that the leaders were accused of embezzling union's money. This came about because some of the members discovered that the union has become powerful to the extent that they could see the emir of Kano and that they were directed by the emir to submit their letter of request to the executive governor of Kano State.

Similarly, by this period it was discovered that the union has money to the tune of Six Million Naira in its account. Out of this amount, the Chairman was given mandate by the members to give loan of N 20,000 to each and interested registered member and also to loan up to N 100,000 to any official of the union who is interested. It was argued by some members that the Chairman used this medium and embezzled the resources of the union. This problem took the members of the union to Kano State Police Command Metro Unit. They reported the case and requested that the Chairman of the union should step aside. The police officers on duty directed that all the members who were present should line up and two candidates were presented before them to choose one as their chairman. These people were Suleiman Abba the incumbent Chairman and Alhaji Salisu. At the end of the exercise the incumbent Chairman Suleman Abba lost to Alhaji Salisu who emerged the winner. Following this, a new caretaker committee was constituted and under it a committee that would organize election in the union was also constituted. However, the caretaker committee was not given a time line to conduct another election for the union.[126]Thus, it was this caretaker committee that follow up the request letter that was submitted the office of the governor of Kano State up to the time when a plot of land was given for the construction of a permanent G.S.M market in Farm Center in Kano Metropolis. After the land was allocated for this purpose, the leadership did not relent in their effort as they pursue the issue for the construction of the market by Kano State Government. The construction commenced in first quarter of 2007. They followed up the construction process until when it was finally completed in February, 2009.[127]

Soon after the construction of the market was completed other G.S.M traders, especially those of the like of former Chairman of G.S.M traders association created other G.S.M markets in Kano such as Alkhairat G.S. M market and Railway Station G.S.M market in order to discourage the traders from going to Farm Center G.S.M market. Similarly, other groups of G.S.M traders formed other unions such as G.S.M repairs association of Nigeria started parading themselves as the leaders of the G.SM traders association in Kano, and Nasiha Committee G.S.M traders association to the extent that they sent several letters to the office of the Governor of Kano State that they were the members of the real union of G.S.M traders association in Kano State all in order to be given the mandate to head the traders in the new Farm Center G.SM market.[128] This led to the rise of four different G.S.M traders associations in Kano Metropolis. As a result of this, Kano

[125]Interview with Salisu Jikaji 42 Years Old, Trader at Farm Center G.S.M Market, Kano, on 11th February, 2019.

[126]Interview with Salisu Jikaji op.cit.

[127] Interview with Kabiru Sha'a ibu Koki, 41 Years Old, at JawwalaG.S.M Market, on 1st January, 2020.

[128]Interview with Salisu Jikaji op.cit.

state Government directed Alhaji Nuhu Yau Nuhu to resolved the problem. He therefore called on the leaders of the four different factions of the union and asked all of them to mention their file registration number with Corporate Affairs Commission (C.A.C). The leadership of the union which pursued the matter for the construction of the Farm Center market mentioned the file number of their union but the other three unions have no file number. As a result of this they were disqualified because they were not officially registered. Some members of the disqualified unions decided to join the officially recognized union. When this problem was settled, the Farm Center G.S.M market was officially opened on 26 September, 2007.[129] Following this, the traders went on doing their business in the market smoothly. The market provided employment opportunities to teeming youth in Kano Metropolis. This is because in the market you find people selling various items such as G.S.M phone, G.S.M accessories as well as those who engaged in G.S.M repairs. The table below shows the list of G.S.M Markets established in Kano Metropolis, 2001-2013.

Table 1. 1 List of G.S.M Markets in Kano Metropolis, 2001-2013

S/No.	Name of the Markets	Year Established	Type of Products
1.	Beirut Road G.S.M Market	2001	G.S.M and its Accessories
2.	Bata G.S.M Market	2005	G.S.M and its Accessories
3.	Farm Center G.S.M Market	2007	G.S.M and its Accessories
4.	Alkhairat G.S.M Market	2010	G.S.M and its Accessories
5.	Jawwala G.S.M Market	2013	G.S.M and its Accessories

Source: Author's Field Work, February, 2019 and January, 2020.

From the above table it can be seen that five G.S.M market emerged and developed in Kano Metropolis from 2001 to 2013. In these markets, various commercial activities were carried out ranging from the sale of G.S.M phones and its accessories as well as repair of the phones. These markets attracted customers from various states of Northern Nigeria such as Jigawa, Katsina, Kaduna, Bauchi and Gombe amongst others. These markets provided employment opportunities to numerous people in Kano Metropolis. They also provided revenue to the government.

Conclusion

The transformation of Nigeria's telecommunication sector has played significant role in the emergence and development of G.S.M markets in Nigeria in general and Kano Metropolis in particular. The establishment of G.S.M markets in Kano Metropolis has boosted the commercial status of the area by attracting numerous customers from various parts of northern Nigeria. On the other hand, this has created employment opportunities to numerous people in Kano Metropolis. These markets have also served as revenue generating institutions to both Kano State Government and the various local government's areas where they are located.

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Heretical Dimensions of Christian Worship in Africa: The Quandary of Merging Beliefs and Scriptures

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Abstract
Worship in Africa has been a thing of concern among thoughtful theologians, religious leaders and church members. The modern African technological society is influencing our corporate and individual worships of God and many are engaging in social networks and answering phone calls even during worship. The church is falling into the error of combining our belief systems in African traditional sense with what the Bible says about worship. This work argues that the line between worship of God and worship of other gods needs to be drawn in modern African Christianity. The Bible should influence our beliefs and prompt us to worship God in truth and spirit. God should be given His place and Caesar and the chariots of Egypt can be trusted amongst pagan rather than Christians. Our trust remain on the Lord.
Keywords: Christian worship, Heretical beliefs, scriptures, Africa Church, truth, spirit

Introduction

It is obvious that worship in Africa has been a thing of concern among thoughtful theologians, pastors and church members. With the waves of the Holy Spirit in the African church since the last century, worship in Africa has taken an advanced form which is attempting to merge beliefs and unhealthy practices with scriptures. Throughout the Bible, one discovers that worship is central to the message of the scriptures. From Genesis to Revelation, the pages of the Bible are filled with worship and liturgy. Worship embraces attributing honour and glory unto a supreme being. This involves acknowledging his greatness, power and majesty. It is an act of magnifying the supremacy of God over all creation. It is an act of respecting and humbling ourselves before God for who He is (Tambiyi 198; see Lamb 110-128; Sarma 2-7).

It is clear that "Believers today embrace worship as an act of honouring the majesty of God in the Church. Worship is a package with several components. The songs, prayers, testimonies, announcements, reading and explanation of the Word, and the sitting in the Church etc. are all forms of worship to God when done in truth and spirit (Jn 4:24)" (Tambiyi 190). It is seen as the "highest activity of man as a creature in God's image –to worship. Some Christians fail to understand that every bit of our lives is meant for worship to God from beginning to end. No wonder, orderliness is highly expected in the Church service" (Tambiyi 199).

But as the "god of this age" (2 Cor. 4:4) and the "father of all lies" (Jn 8:24), Satan brought in many means of worship (religions) with all kinds of beliefs and teachings in order to suit his evil intent and contend against the true element of worship. These religions and their articulations are strongly configured to lay desolate threats to the Christian faith (Tambiyi 3).

This work is structured to reconsider those challenges posed by worshippers and worship leaders and the term 'worship' itself in the African church. It has considered the traditional forms of worship in the Ancient Near East and considered what the Bible says about worship. It is believed that these problems emancipated because of the attempt of merging beliefs with scriptures forgetting that the worship of Yahweh is absolutely to put

a smile on the face of God. This work has also laid some guiding principles that should direct our forms of worship in Africa.

Forms of Worship in Ancient Near East

The idea of worship is strictly connected to priestly activities from the early history of man. However, the Bible (Old Testament), as a Jewish sacred document, cannot be the first to mention the idea of priesthood for there are other documents particularly the Babylonian epic and other ancient documents that state the idea of priesthood as practiced in their pagan context. Israel as a nation did not begin it either. In terms of sacrifice which is the dominant duty of the priests, Cain and Abel could be seen as the first priests since they offered offerings to the Lord, one of such kind, in history (Gen. 4:3-5). But whether priestly duties are defined in terms of only sacrifices cannot be clinically argued in view of the revealed biblical priestly duties.

Before the call of Abraham, the father of Judaism (although some people believed is Moses), priesthood and worship have been in existence as evidence in the book of Job when the Lord said He will lead away their priests stripped and overthrow men long established (Job 12:19). Note the usage of "their priests" and "long established" in the above scripture. It can be argued as evident from the Bible that priesthood mentality was gotten from other nations.

In the ancient days, kings served as priests (Bowle 3-14; Appadorai 36-38) and controlled worship. The offices collided during the period between the testaments (Malachi and the Gospels) where kings adopted the title priests during the Hellenistic rule and the early Roman Empire. During the Hasmonean period (165 B.C. - 75 B.C.) the High Priest was a national leader, and eventually the positions of High Priest and king of Israel were represented by the same person. The High Priest was an appointment of his choosing from among the priests. This loosened the link of the high priesthood with a particular family. The custom of a High Priest holding the position for life was abolished, and although a high status was given to the office as it was confined to the religious activities at the Temple (Tambiyi, *Priesthood* 164).

In the traditional African society, religious institutions were related to the political structural ideologies. It was this traditional understanding that could account for the subsequent merging of some aspects of traditional African religions with African leadership in the immediate post-colonial context, in the case of President Gnassingbe Enyadema of Togo, President Kamuzu Banda of Malawi and Francisco Macias Nguema of Equatorial Guinea, who claimed mystical authorities to accentuate their continuous stay in leadership (Iseichei 339-50) and the queens of England who have been claiming ecclesiastical and political authority.

Sacrificial temples were important religious institutions in the ancient world that usually accommodated the activities of a special group in the society - the priests. According to Robert Anderson, "The pagan priest bars approach to the shrine and claims to be endowed with mystical powers which enable him to dispense to his dupes the benefits his god is willing to bestow" (28). It is with this claims that people, particularly the Jews, tended to fear them extremely beyond imagination rather than the priests of the God of heavens. Clear example is seen as the Jews respected the priests of the gods and made the priests of Yahweh to be wetting their beds with tears in search for loyalty to Yahweh throughout biblical history in the land by the people. This claim paved the way for the worship of foreign gods and made it rampant in the land of Israel as evident throughout biblical history (Tambiyi, *Priesthood* 14).

It is worthwhile in the context of multiple shrines and priestly families to distinguish between altars and Temples in the ancient world. Altars consisted of any type of structure (they were usually open structures) where the sacrifices could be made by

anyone. Such sites were numerous from the ancient periods and they seemed to have been centers of activity for priests and non-priests (Tambiyi, *Priesthood* 15).

The High Priest of Amon at Thebes stood next to the king in power and influence. In fact, in the ancient period the king and the chief priest appeared to have had a close relationship. The Temple service in Egypt was conducted by and for the king in order that he might have long life, health, and power. Since the High Priest was appointed by the king, he emphasized the needs and desires of the king (McCready DVD).

In Mesopotamia, the offices of king and High Priest were often united and conferred on the same person who oversaw worship. In the early Babylonian period, the king appointed a High Priest to administer a highly developed, extensive bureaucracy that would gather royal taxes and issue charters through the city temples. The Hittite temples, or more precisely "palaces," were the domain of the deity and the upper classes. The rites of worship were carried out by specially ordained priests, led by a chief priest, and they generally excluded involvement by the ordinary citizen. Ugaritic and Phoenician inscriptions referred to a chief priest at the top of a structured priesthood. Thus it seemed that a chief priest heading a priestly hierarchy was a fairly common phenomenon in the ancient Near Eastern world, with close if not blurred lines between the king and the High Priest (McCready, "Priests").

But a clear-cut example is the father-in-law of Joseph, Potiphera, who was a pagan priest of On (Gen. 41:45, 50; 46:20). The nature of the priesthood might not be clear but one is sure it involved the offering of sacrifices and hearing from the gods. Another pagan priest mentioned is Jethro, the father-in-law of Moses, who was a priest of Midian (Exo. 2:16; 3:1; 18:1). It has been speculated that he was a High Priest of Midian and participated in the founding and establishing of an ecclesiastical system for ancient Israel. This would have been natural and proper to institute a priestly system with a High Priest as the head in those days (Tambiyi, *Priesthood* 16).

Moses married the daughter of Jethro, a heathen priest. It seemed reasonable to inquire; why was Moses or other people interested in marrying the daughters of priests in those days? It seemed there was a crave for decency among the girls for the priests would watch over their daughters in the fear of the gods and it could be the search for material blessings since the gods would always favour their priests and such deictic blessings would follow the families and descendants. It is a common thing in our days when people from the wider society always want to marry pastors' daughters, though to some, on the negative in view that many pastors' daughters today are wayward and lack morality. Some of them are becoming problems to their families and to the ministry of the Lord Jesus Christ entrusted to their parents (Tambiyi, *Priesthood* 17).

Before the Israelites went to the Promised Land, there were nations of the Canaanites that were already established with their priestly systems. Those nations had their gods and Yahweh has been against such gods as it reflected as earlier as the Ten Commandments, "You shall have no other gods before me" (Exo. 20:3). You cannot have a god without a shrine and a priest. God warned them not to make for themselves gods of any kind (Exo. 20:23). God had been in constant struggle with the gods and the priests of other nations (Deut. 13:1-18). Such understanding has made some scholars to think of God as being a political being since He was interested in the politics of Israel, amending and structuring the nation of Israel against the will of the gods (Michael 11-17). This was re-established in the time of Joshua when Joshua renewed the covenant with God and the people when they promised to serve the Lord only for He is God above the other gods (Josh. 24:18) (Tambiyi, *Priesthood* 17-8).

During the time of the judges, there were challenges of foreign gods. Some of the judges stood their grounds and fought against the gods which were foreign to the people of Israel. God still has issues against them and warned them not to worship other gods (Judges 6:10). Gideon was appointed by God to destroy the hands of the Midianites on

Israel and to restore sanity in the camp of Israel. Gideon's father was a priest of Baal and had an altar in the house. God commanded Gideon to tear down the altar of Baal and cut down the Asherah pole which was a symbol of goddess Asherah (Judges 6:25-26). Some people appeared to contend for Baal. Why such loyalty? Gideon earned the name "Jerub-baal" (Baal strife) because he stood against the temple of Baal of his days and the priests of Baal (Judges 6:32) (Tambiyi, *Priesthood* 18).

The dominant challenge that faced the Israelites was the priesthood of the nations such as Assyrian, Babylonian, Persians, Greeks and the Romans as we see Yahweh and the Israelites struggled with them in the wheel-rolling of biblical history. All the gods had priests who were ministering at their altars. Their priests offered sacrifices and taught the adherents the ways of the gods, a task Yahweh expected of His priests (Tambiyi, *Priesthood* 18-9).

During the reigns of the kings, the Bible talks about the priests of Dagon in Ashdod, Philistine (1 Sam. 5:5) and how the Ark was a tragedy to their god, Dagon in his temple (1 Sam. 5:1-4). There were priests in the land of the Philistines when the Ark of the Lord was captured. These were servicing priests in Dagon's temple. Also, the people called their priests and diviners to decide what to do with the Ark of the Lord (1 Sam. 6:2).

Seeing how loyal the priests of Baal were, one can say that those priests who worked for those gods discharged their duties with much enthusiasm more than the priests of the Lord. It is clear even in our days that some of the priests in shrines of the gods and those of the temples and altars of other gods within the African traditional society have been working and winning the hearts of men. They have many followers over the years (Tambiyi, *Priesthood* 20).

In Islam, the Sheiks and the Imams are busy setting standards of Islam in many territories. But many priests (pastors, teachers, prophets etc.) of the Lord are busy pertaining themselves with the things of the world and imperilling the lives of members in search for raising above socio-economic instability that jeopardize the African continent (2 Tim. 3:1-4). With this, such priests have become enemies of God whom they are serving (James 4:4; 1 Jn 2:15). This is a challenge and we need to revisit our priestly mentality (Tambiyi, *Priesthood* 20-21).

The act of worship which was first started by Cain and Abel was adopted by the Babylonians. Worship among the Babylonians is as old as the origin of Shinar and Assyria (Gen. 10:8-11). Nimrod built those cities. The name "Nimrod" is from *marad* meaning he rebelled. Rebellion is a dangerous sin. It is a conspiracy. It is a witchcraft. Nimrod dragged people into other practices rather than the ways of God. According to Ralph Edward Woodrow:

> Much of the Babylonian worship was carried on through mysterious symbols –it was a 'mystery' religion. Since the deified Nimrod was believed to be the sun god, fire was considered his earthly representation. Thus, as we shall see, candles and ritual fires were lighted in his honour. In other forms, he was symbolized by sun images, fish, trees, pillars and animals (4).

Nimrod was considered a god and many forms of worship attached to his life. In the same line of reasoning, according to Arno Froese:

> Mystery religion is the religious power of the last world empire, and for the first time in history, it can be realized. It is not a power, however, that is based on a brutal oppressive military force. It is a system that is supported voluntarily by people the world over (105).

Danny McCain, a professor of Biblical Theology, University of Jos, has conducted a study on mystery religions. McCain stated that:

> …in the centuries immediately preceding and following the coming of Christ there was a growing breakdown and distrust of the old local and national deities.

> Therefore, a vacuum was created which was eventually filled by what is known as the 'mystery religions' (23).

McCain stated that the mystery religions are usually centred on some strange mystery legions of the various gods and goddesses (23). He discussed Greek mystery religions with consideration to *Dionysos* and *Orpheus, Pluto, Zeus* and also the oriental religions (Isis and Osiris, Attis and Cybele, Ishtar and Tammuz, Adonis and Aphrodite and Mithraism) (23-25).

The worship of the mother and the child (Samiramis and Tammuz) was also initiated. Woodrow stated that the "story of the mother and child was widely known in ancient Babylon and developed into an established worship. Numerous monuments of Babylon show the goddess mother Samiramis with her child Tammuz in her arm" (7). He added, "When the people of Babylon were scattered to the various parts of the earth, they carried the worship of the divine mother and her child with them" (7). The scattering into various languages at Babel (Gen. 11) made the people to call the mother and child in different languages and inaugurated different forms of the worship of the mother and child in different cities as they migrated. Woodrow stated,

> The Chinese has a mother goddess called *Shingmoo* or the 'Holy Mother.' She is pictured with child in her arms and rays of glory around her head. The ancient Germans worshipped the virgin Hertha with child in arm. The Scandinavians called her Disa who was also pictured with a child. The Etruscans called her Nutria, and among the Druids the Virgo-Patitura was worshipped as the 'Mother of God.' In India, she was known as Indrani, who was also represented with child in arms. The mother goddess was known as Aphodite or Ceres to the Greeks; Nana to the Sumerians; and as Venus or Fortuna to her devotees in the olden days of Rome and her child as Jupiter (7-8).

In Asia, the mother was known as Cybele and the child as Deoius who was known as the wife of Baal but never conceived. Woodrow added, "For ages, Isi, the 'Great Goddess' and her child Iswara, have been worshipped in India where Temples were erected for their worship" (8). Those who forgot the Lord in Israel knew her with Ashtoroth or Ashtoreth (Judg. 2:13). Woodrow also added that "In Ephesus, the great mother was known as Diana. The temple dedicated to her in that city was one of the seven wonders of the ancient world. Throughout Asia, the goddess was worshipped (Acts 19:27)" (9). Woodrow has a clear thought and revealed that "In Egypt, the mother was known as Isis and her child Horus. It is very common for the religious monuments of Egypt to show the infant Horus seated on the lap of his mother" (9). This mother worship brought the worship of Virgin Mary by the Roman Catholic which is being practiced till date (Woodrow 10-22).

Among the Romans was the emperor worship where Ceaser Augustus was considered a mighty man in Rome like Nimrod and was worshipped in all Roman provinces. It was a practised that dominated the first century AD and led to the persecution of Christians in the days of Apostle John; hence, Christians considered Jesus as Lord rather than Ceaser whom the Roman leadership considered as lord.

Worship in ancient Egypt relied on the priests. The priesthood was responsible for ensuring the earth and heavens remained as the gods created them. Priests accomplished this through a series of rituals they performed each day in the temple. Members of the priesthood performed these ceremonies in the name of the King. Many people served as part-time priests in their local temples and were rewarded for their service with a share of the food and drink offered to the gods.

The priesthood grew larger as the temples also grew in size and rituals also increased. The growth in the priesthood came up with priestly ranking and the roles of individual priests became more specialized and rationed. Positions were held by many people and they would serve for a month and get back to the corrupt world to live their

lives and show again for service when it is their turn to work again. Altogether, a person work for three months in a year.

As temples became more and more powerful, priestly positions were purchased because a great value of wealth and power was attached to the position during the Middle Kingdom (2055 to 1650 B.C.). The power of the priest was connected to the power behind the Egyptian cult of the god. They most times served the physical needs of the deity and many of them had some non-religious offices hence; it was more quarterly duty. Jewish priesthood was not like that. It was for life.

Other priests had technical roles in temple, such as caring for clothing on the gods' statues and other cult objects. Some were responsible for reading the ritual texts aloud on a daily basis. They were masters of hieroglyphs and other forms of Egyptian writing. They worked in the temple library and cared for books on medicine herbs, magic, and theology. Another set of priests focused on astronomy. They were in charge of determining when each religious act would occur. They wrote horoscopes and calendars of lucky and unlucky days, which were very popular among the Egyptian people.

Priests were not the only participants in temple rituals. Singers, musicians and dancers all played a role. Music and dancing were intended to ward off evil and bad luck. Members of this group of priests were frequently women. Although women had held positions in the priesthood since the Old Kingdom, (2686 - 2160 B.C.), their roles had become more specialized and limited over time.

The lowest ranking priests were those who carried out the everyday tasks necessary for maintaining the temple. Butchers, porters, and doorkeepers were all considered priests and were needed to keep the temple running each day. This group seemed to have the most limited access to the inner parts of the temple. The ceremony began with a ritual called "Lighting the Fire." It was a reenactment of the first appearance, and daily reappearance, of the sun's fire, which was thought to repel forces hostile to the sun god. Next, they performed a ritual known as "Drawing the Bolt." During this rite, the priests opened the door to the shrine where the main cult statue stood.

Simpler ceremonies were held throughout the day. At midday, the ceremony involved a ritual purification by water and incense and focused on the lesser gods and deified kings and queens. During the evening, a ceremony similar to the morning ceremony was held. Throughout the year, common people attended festivals where the image of the temple god was removed from the temple and taken to visit with the god of other temples. During these parades, people could directly address the god with questions, complaints, or request. Because the Egyptians are known to be concerned with gods of all kinds, the complexity of the priesthood increased and priestly activities became popular among the Egyptians.

Worship and Priesthood in Africa

The concept of priesthood and sacrifices is common in the African cultural heritage. Priests are known to be intermediaries between men and the spirit world. They are appointed by inheritance or through dreams or other supernatural means. People believed that ordinary people in the society need the help of the priests to make sacrifices for them to excel in life. They believe that the spirits or gods need to be appeased through offering of sacrifices.

The spirits in Africa are considered to be in two categories; the good and the bad spirits. These are impersonal beings who scout the world to affect the lives of people positively or negatively. The good ones are believed to bring help and prosperity to people (Michael, *Christian Theology* 294-5) while the evil ones bring disaster and calamity to human beings (Michael, *Christian Theology* 155-7). Kings would give sacrifices to the priests (eyes of the gods or the wise one) for the success of their lands.

"Ezemoah," as called by the Igbo people in Nigeria, relates the information and stands in the gap between the gods and the people of the land. He is the eye of the gods to the king.

Animal sacrifices are common and the usage of blood is quite understandable. In some traditional African societies, child or adults sacrifices are very common, a forbidden act or practice among the Jews. The priest or the worshipper eats the meat. It is the blood that is offered just like in the Levitical priesthood. The offering is seen as food or fragrance to the gods or ancestors in order to appease them when there is calamity or to invoke them to act in the quest for prosperity in various ways. It is more a bribery to the gods. Some offerings are meant to thank the gods or to beg the gods for forgiveness and to restore sanity or harmony in the land or the life of the individuals (Fuller 97-8).

Of all these forms of worships from Babylon, Egypt and Greece and, in fact, the entire Ancient Near East and in different religions, it is worth noting that there were priestly activities attached. These people had temples where their gods and goddesses were worshipped. Worship is carried out in a worship place or sanctuary. Specific places were set for people to come and meet with their deities. This involved the sacrificial aspects and offerings. There were priests attached to these places of worship or altars. They were the custodians and managers of the total reverence to the deities.

The Concept of Worship in the Bible

The concept of worship started in the Garden of Eden. Adam was the first created being to have fellowship and worship God. In a study, Ali A. Mazrui, a Professor of Political Science at University of Michigan, Ann Arbor, has underscored the Garden of Eden to be situated in Africa and that Africa is probably the first home of mankind but it is the last to be made truly habitable (2). Mazrui revealed the effort put by the archaeologists and depicted the Garden of Eden to be in Africa in the literal sense not metaphorical and that the first man was Black which is a view shared among Black American Muslims in the United States and that there are increasing evidences to vindicate the claim that the first man was an African (11-12).

Adams' children (Cain and Abel) got also the concept of worship and added a dimension to it. This dimension was in the aspect of offering to God. In his book, Gideon Yohanna Tambiyi stated that Genesis 4 reveals "the first act of worship in history….Cain and Abel appeared to engage in worship to the Most High which was an initial act of priesthood. They brought offerings and offered to the Lord" (*The African Church under Fire* 17). He added that "we do not know how they got the initiative of making this offering" (*The African Church under Fire* 17; also, see Waltke 363-72; Kafang 6-7).

Within such African reasoning underscored by Mazrui concerning the origin of mankind and Tambiyi on Cain and Abel's act of worship, it would appear that priesthood has African origin and maintained its consistent place in the early days until the days of Nimrod. Worship was inaugurated in the Ancient Near East in the Garden of Eden. God deserves the worship of His creatures and puts worship thoughts in man and it has overwhelmed the hearts of men throughout the history of the world. No wonder man wants to worship anything everywhere and always. It does not matter what is worshipped. Africans are said to be notoriously religious. Today people worship different gods. Buddha, Confucus, Allah and spirits are also being worshipped. There was angelic worship even in the Bible (Col. 2:18). The God of heaven has also been worshipped through the offering of animal sacrifices and now through offering our bodies to the Lord as living sacrifices (Rom. 12:1) as Jesus did.

John understood all these frontal attacks to the churches. Younger churches were thrown into confusion. John taught that the spirit of the anti-Christs is already in the world (1 Jn 4:3). Biblical morality was attacked by the heretics. John took his time to lay sound Christian doctrine in order to elucidate the heretical teachings of his time, the

accommodation of Christian faith to the prevailing inclines of the secular cultural values. The Church suffers heretical persecution in every generation.

Today, we are confronted with the reflection of existentialist philosophy of our society. We base our judgment and conduct on personal emotional feelings and experiences than God's Word. That is why we are more subjective than being objective to the Word of God. These are practical among Africans. Heretical teachings are at the helm of affairs and at the centre of our conduct. Some people find joy in exposing these beliefs instead of trembling in fear and despairing when they say something in the Church or to anyone that should not have been said, which is to the detriment of those people's spiritual lives (Tambiyi 118-9).

Heretical Beliefs in Modern Worship

There are some practices in the Church that are based on beliefs rather than the scriptures. These are discussed to highlight such practices in search for solutions from the Bible.

***Misuse of "praise the Lord"*:** The Church today is misusing the act of acknowledging God's greatness through the proclamation of "praise the Lord." There are pastors, secretaries and service leaders and other leaders in fellowship groups such as youth, men and women, and other related gatherings when they make a mistake on the pulpit or in front of the people, usually crowned it with "praise the Lord." The congregation laughs and says "Halleluyah!"

God is not praised or honoured in our careless mistakes while in the Church or even outside the Church. This rather dishonours our God since everything in the worship is geared towards honouring Him. "Praise the Lord" should never be a substitute for our ministerial errors in the Church. The Church is supposed to be a gathering of people seeking for blessings than curses.

Wrong Usage of Language: Language is the usual way of verbal communication. It is a means of encoding truths for others to decode. When language is used inappropriately, the words become misnomer as the listeners would rather listen to sign language. The African Church is filled with Christians who do not speak the language of the context. They do not know that worship hours in the Church are not only meant to glorify God (vertical) but also to edify one another (horizontal).

The language of the context must be spoken during worship in Africa. The horizontal purpose of the Church is to edify fellow brothers in the Lord. Edification is prompted by hearing. Speaking English in such churches is equivalent to speaking in tongues as in the case of the Corinthians (1 Cor. 14:1-25). This needs to be emphasized by Pastors and teachers of the Word to enhance edification in the Church.

Deficient Theology in Songs: There are songs in the Church that are not based on sound theology and some are not biblically based. Some claim to have extracted those songs from the Bible but the teachings and emphases are not biblical. These songs are sung in the Church to the hearing of many members and such songs are taken and taught in various churches in different geographical places. There are some choruses that are not sound. For example;

1. I will never allow you go until you bless me, I will never allow you go I will never allow you go until you bless me, angels bless me today (2x).
2. Jesus took his cross to Jerusalem and the Jerusalem women were weeping (2x).
3. Also the Pentecostal anthem, There is power, power, wonder working power in the blood of the Lamb; There is power, power, wonder working power in the precious blood of the Lamb (2x).

Among many others, these are songs that give us different picture of the Bible. They tell us different stories and teach us different teachings other than those of the Bible. There are many African theologians who are consistently insisting that any

meaningful theology in Africa should be based upon the truth of the Bible. John Mbiti, in his categorization of African theology, observed that there are three main areas of theology in the African context. These are written theology, oral theology and symbolic theology. Oral theology, according to Mbiti, is the one produced in the fields by the masses through songs, sermons, teaching, prayer, and conversation etc (Mbiti 83-90).

One would always lament about some songs today in the Christian music industry that are in circulation in the churches. To say, "angels bless me today" came from Genesis 32:26 when Jacob wrestled with God not angels. Angels do not bless humans, God blesses. Also, Jesus did not take His cross to Jerusalem but to Golgotha where He was crucified (Matt. 27:33). Also, the blood of Jesus is considered to have some mystical powers that perform miracles. One would say that the name of Jesus should be seen as having power which is active in our lives (Jn 16:23-26; Acts 3:5-6; 16:18; Phil. 2:9-11). We should learn from the Wesleys. Charles Wesley was a song composer while John Wesley was a theologian. It is said that Charles would always contact his brother and have him check his theology of the songs before singing them. This is what is needed in the African Church.

Exposition of Self in Sermons: Preaching today is nothing but expositions of self and our needs not about Christ. They are centred on "crooked theology." They lack the Bible as a source of authority. "Thus says the Lord" is no longer being said during Church sermons! No wonder people are experts in raising finances for themselves! We read the Bible but preach something different. We read it but end up telling stories on the pulpit. These are not good for the Church. There is need for scope reconstruction in the Church in the aspect of preaching.

Preaching and teaching are considered by Mbiti as oral theology. He is right, like other African theologians such as Kato, Bediako and Idowu, to insist that every theology to be developed in Africa must be Bible based. Theology in Africa attempts to correlate the Bible and the African context (Michael 1-50). It aims at developing meaningful trends that are biblical and fit the context of Africa.

The minister is an exegete and should handle the Bible appropriately. Pastors should preach nothing but the truth of God. Fear should not be put upon members in the message of the saving faith. There is great need for biblical preaching and teaching in the African Church. Christians should never hesitate to segregate other sermons from biblical sermons. We have great roles to play in order to safe-guard our minds from being indoctrinated with strange teachings and preaching other than biblical messages.

Poor Time Management: During worship hours, time is consumed so much that everything in the Church becomes boring particularly the message. Some denominations have specific hours for worship in the Church on Sunday morning. For example, ECWA and COCIN seem to have set 2 hours as their worship hours, mostly 8-10am, 9-11am, or 10-12noon. The Anglican Communion somehow has about 3 hours depending on the Church setting and activities of the day. The members are fully aware of this unless there are other Church programmes that would contribute to extend the worship hours. This is understood but on normal worship order, it becomes a problem to the members. Time is consumed probably for some irrelevant talking and practices. Some pastors are fun of telling stories and Church service leaders talk too much while leading, and the secretary talking too much or stressing things or some agencies singing too long repeatedly in the Church. At the end the message takes only 5 or 10 minutes or else, the service closes after 3 hours.

Time is equal to everybody. We all have the same 24 hours in a day, 60 minutes in one hour and 60 seconds in each minute. It is available to all of us in equal amount to use as we please. Time cannot be saved like money; it must be used. You cannot save 2 hours to use tomorrow. It cannot be extended unless on God's divine purpose as in the

days of Joshua when the sun stood still so that the Israelites should destroy the Amorites (Josh. 10:12-14).

In every organization, time is highly respected. In the West, people respect time much more than other things. In Africa, time is misused by many people. We sometimes fail to consider time as a factor to almost everything in our existence. In everything, time plays a vital role in making that thing valid.

In the churches in Africa, time is equal. The fact that some churches spend much time and unnecessary time during worship does not mean their time is different. How Christians use time determines the results we produce in the lives of the members. If one studies the ways of successful churches, one will find that they place a lot of premium on their usage of time. Their success is a reflection of the use of time. If the Church is accomplishing little, that means she uses her time on things that are not leading her towards the attainment of the Church's goal (both vertical and horizontal).

Pastors should try to manage and maintain time in the Church worship since we cannot add more time to people's lives. Members are quite aware of the time the worship is supposed to end. They are usually conscious of that. Time management is very important. Unnecessary talking and practices in the Church should be avoided as we stand to minister in the Church worship. The pulpit should not be made a place for advertisement. The message should be given time more than 5 or 10 minutes. Everything must aim at glorifying God.

Pentecostal Embodiments: There are some sentences and sayings that the mainstream evangelicals today are borrowing from the Pentecostals that are not necessarily right. These are "grammatical enticements." The influence could be seen and heard in the evangelical churches when pastors and Church service leaders say to the people to give the Lord a clap offering as they sit down when they stood up to sing or dance for the glory of God. There are quite a number of social programmes that are introduced with the aim of retaining the youths of the Church. Even with that the Pentecostals give people hope for better living. All that is done in the Church should aim at glorifying the name of the Lord.

Generally, Christian worship is the response of the hearts toward God's revelation of Himself. "Worship is the occupation of the soul with God himself" (Gibbs 26). Worship involves acknowledging God's greatness. It is humbling oneself and exalting the Most High. The Bible says every knee shall bow in heaven on earth and under the earth at the name of Jesus (Phil. 2:10-11). God is the only one who deserves to be worshipped and served (Matt. 4:10). The aim is to glorify Him. Man is designed to worship and serve the creator as evident in the God's description of fallen man (Rom. 1:25). Stephen J. Hulshizer says, "This is a perfect description of man and is no more evident than in his humanistic thinking of today" (Hulshizer 67). This is more practical in our present time. People rather worship demons and fellow humans than God, the creator of all things.

Guiding Principle in African Biblical Worship

In the early part of Christianity in Africa, worship was given a special place as being the foundational part of the human relationship with the triune God. Such an understanding continued in the 1990s when worship was given its place and God was revered. Church services were more organized and God was highly feared and glorified.

The emergence of technological African society has created a lot of problem to the worship of God. It does not mean that technology is wrong but the means in which the modern African society has embraced and is misusing the technology has become a thing of concern. The younger generation does not understand the worship values inculcated in the 1980s and 1990s. Mobiles phones and the internet have all become objects of distractions during worship. These days, people answer calls in the church while the

worship is going on. People engage in and are chatting on Facebook, WhatsApp, IMO, Instagram and other related social media and networks when the pastor is preaching. We claim we have come to worship God but we have allowed ourselves to be distracted with the things of the world. These social networks are good to connect with friends and families but they must be used appropriately particularly not during worship. The Lord is in the Temple and let all the earth and human beings remain quiet and listen to Him.

It is only in Christianity that Christ came and made worship a universal thing when he was conversing with the Samaritan woman in John 4. Jesus stated that the Jews believe worship must be in the Temple and the Samaritan consider mount Gerizim sacred for their worship where the Jewish fore-fathers also worshipped. Jesus said that the "… true worshippers will worship the Father in spirit and truth, for they are the kind of worshippers the Father seeks. God is spirit, and His worshippers must worship in spirit and truth" (John 4:23-24). Old fashion of priestly patterns were substituted with new ones in Christ. The pattern of the priesthood of Aaron changed to the eternal priesthood of Jesus inaugurated at His death on the cross. Worship can be everywhere and must be from the heart. Priestly duties must not be discharged in a particular environment, place or terrain. It is the activity of the heart and we must be priests whether in the Church or within the society. It is good to have a particular place of covenant with the Lord as an altar to commune and relate with him daily.

We must avoid the mixing of our traditional religions with the Christian faith. However, with the emergence of the recent killings in Northern Nigeria and other countries, "Give to Caesar what is Caesar's and to God what is God's" has become a common guiding passage in the Bible which seems to proffer solutions to human needs or disputes particularly when they conflict a belief or practice in God. However, the 21st century Nigerian context has been raising many issues in the minds of the faithful Christians whether such passage is still applicable in the traditio-doctrinal sense. Such a life dichotomy in the passage is shifting the boundaries of beliefs and practices in the traditional African society. Of course, it has always favored the latter but it appears the former is beginning to gain attention and raising the question, whether the two can be merged to respond to emergent challenges in the African socio-religious context.

Jesus urges that what was meant for Caesar should be given to Caesar. He emphasized possession and the fact that what is possessed should not be given out. The statement "give to Caesar what is Caesar's and to God what is God's" can be seen to reveal religious dichotomy which is applicable to all aspects of life in order to avoid religious adultery. What is God should not be given to Caesar. God does not share his glory with any man. The Christians in the days of Emperor Nero was persecuted because they refused to worship and declare the Emperor as lord over them in the late part of the first century. It was a battle of religions and kingdoms and power. Rome became so stronger and needed to establish its branches in its regions.

Serving God was not easy in the midst of these challenges which the Christians faced in the first century. What does it means to serve God in the Roman world? It meant to battle for survival as the situation is in Northern part of Nigeria and in other Islamic nations. The situation in Nigeria can be relevantly compared to the first century. Christians in the first century witnessed apostasy and many remained in the faith. Some of them gave to Caesar what was for Caesar and tried to give God his place. Some of them were giving Caesar what was meant for God. The Islamic raging today is making us think within the first century context and many are tempted to subscribe to such beliefs that they can worship God and still do their voodoo practices to protect themselves. God does not seem to defend them again. It seems He is not responding to their prayers and that is tampering with their faith. While the God's faithful remain, they face killings every day and are at the mercy of the so-called security personnel.

A careful analysis of the passages (Matt. 22:21; Mk. 12:17; Lk 20:25) in the 21st century situation is calling for a new interpretive thought from socio-rhetorical reading which should reflect the existence of the people affected. Many affected Africans feel they can go to church on Sunday and worship God and still engage in their African traditional religious practices. Thilo Thielke has this say:

> Despite the best efforts of Christian and Islamic missionaries, some 40 percent of the people in Burkina Faso, western Africa, are still considered animist. In East African Ethiopia, a largely Christian domain, the figure is still thought to be 10 percent. Yet these numbers remain pure conjecture. In truth, religious distinctions have long blurred, indeed evaporated, in Africa. Someone who attends church in the morning and the mosque at midday might easily invite a voodoo priest over in the evening to read the kola nuts ("Christianity in Africa").

The situation or context should be looked into. While others would feel the Bible should define situation rather than the other way round, the Bible would only conquer if its rendered solutions are working for the Africans. Situation pushes these one since their trust in God does not seem to activate their protection over their lives and their loved ones and families. They give God his place and spare some times for Caesar or the chariots. But whether that is what the Bible wants would be a matter of objective or reconstructive interpretation in view of the current challenges facing the people.

Such an effort is fusing the pagan practices with the Christian faith as Thielke observed: "The old natural religions continue to thrive in Africa. While Christianity and Islam vie for supremacy in many countries, they have failed to banish the rain gods and spirits south of the Sahara. Frequently the pagan rites have fused with a faith in Jesus Christ" (Thielke "Christianity in Africa"). Christian theology in Africa needs to define these challenges in context rather than giving hope to a people who have been victims and it seems such proffered hope does not solve their problems and challenges. Adamo added that "Christians must be ready to come out the 'Teutonic captivity' of Christian theology, which refuses to break out of the historical cultural framework of the developed world, to which the Word of God in the Bible has been made captive. Scripture should not be a dividing wall" (Adamo, "Christianity"). God must be given His place and allow him to decide the fate of His creatures as He said vengeance is His.

From the Old Testament to the New, people have worshipped the creator before Moses, at Sinai, in the Temple, synagogue and during the festivals (Kafang *The Psalms* 133-135). However, the New Testament era experienced a complex form of worship (Aramaic Christian worship, Hellenistic Christian worship, Gentile Christian worship). Today, the African Church is experiencing various practices in her worship to God. There is need for worship renewal. This will be done using tools that are essential such as the Bible, practice of the Early Church and sticking to the basic principles of worship i.e. the theocentric, christocentric, ecclesiocentric, pnematological (which should be emphasized), missiological and eschatological characters of worship where we will all worship eternally. The Church needs to experience the power of the Holy Spirit as in the days of the apostles in the Acts of the Apostles.

Conclusion

Worship must be done in spirit and truth (Jn. 4:24) since the Holy Spirit indwells us (1 Cor. 6:19). The song, prayers, announcements, messages from God's Word should be done in spirit and truth. The congregation needs to feel the presence of the Holy Spirit. The leaders on the platform (usually the pastor, secretary and service and/or song leader) need to always prepare themselves before appearing in the presence of God and the saints. We need to be in the mood of worship at all times whether in the Church or

outside the Church. We should always respect God for who He is. It is also common even in our days when people prefer to bow and revere the priests of shrines rather than listen to the pastors, apostles, teachers and prophets who are serving the Lord Jesus Christ within varied leadership capacity. The priests were the holy ones that could decide the future of the people and read the mind of the gods on behalf of the people. Having the Spirit of God in us should enable us read the minds of the people entrusted under our care by the Lord as leaders in the priesthood of Jesus. Whatever the Bible says about worship needs to be properly investigated and practiced rather than introducing various aspects of our traditional beliefs and practices as means of worship in Christianity. God should be given His place and Caesar and the chariots of Egypt can be trusted amongst pagan rather than Christians. Our trust remains on the Lord.

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Issues of Rehabilitation and Reintegration in Borno State, Nigeria

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Abstract
This study was driven by the imperative to address the complex challenges of rehabilitation and reintegration in Borno State, a region remarkably impacted by Boko Haram violent conflict and displacement. The core objective was to assess the current state of rehabilitation and reintegration programmes in Borno State. A qualitative approach was utilized using key informant interview to collect data for the study. The findings of the study revealed a multifaceted landscape, where the success of the programmes was contingent on various interconnected factors, such as community engagement, access to socio-economic opportunities, and the provision of psychosocial support. The study recommends the significance of buttressing community involvement and collaboration to instill a sense of ownership and inclusivity within the rehabilitation and reintegration processes.
Keywords: Issues, rehabilitation, reintegration, Borno State,

Introduction

Borno State, located in northeastern Nigeria, has been struggling with one of the most devastating humanitarian crises in recent history. The epicentre of this crisis is the recurring Boko Haram insurgency, which began in the early 2000s. This violent conflict has caused significant human suffering, displacement, and infrastructural damage on the region, posing complex challenges for post-conflict recovery and reconstruction. The most affected populations are women and children, suffers abductions, forced recruitment and sexual violence since the inception of the insurgency (Saleh 7).

The conflict in the northeast region has continued unabated, as hostilities between government forces and non-state armed groups are still ongoing. This has resulted to the high rates of kidnapping and killing of innocent people including school children, who are frequently been kidnapped and taken into bushes by the groups (Marvellous 3998). Moreover, the Boko Haram insurgency in the northeastern part of Nigeria has caused numerous innocent lives, destroyed properties, and displacements of large populations (S. Oboh and O. Oboh 77).

Nigeria is battling with the problem of increased population of displaced persons, particularly in the northeast due to continuing Boko Haram violence; this has impeded the successful provision of humanitarian assistance and protection interventions by security forces and aid organizations to the conflict-affected populations (Marvellous 3999). Sexual violence as a result of conflict continued to be a primary protection concern for women and girls in Borno State. This heinous crime is perpetrated by both insurgents and Nigerian security forces. The National Human Rights Commission in February 2023 investigated the allegations of systemic and forced abortion by the

security forces affecting numerous women and girls (United Nations Secretary-General 25). Ultimately, the Boko Haram insurgency has demonstrated an intense grave violation of children's rights; resulted from inability to protect vulnerable children in the region (Sesay et al. 12).

Efforts to counter the insurgency and restore stability in Borno State have included both kinetic and non-kinetic approaches. Nigerian Governments have increasingly used kinetic approach in countering armed groups since the country return to civilian rule in 1999; nevertheless, due to the failure of such approach, the non-kinetic approach was commonly use in recent times (Owonikoko 5). This approach gave birth to the implementation of rehabilitation and reintegration programmes under the auspices of Operation Safe Corridor that was established in 2016 under the former President Buhari's administration.

Various rehabilitation and reintegration programmes have been implemented by both government and non-governmental organizations in Borno. These programmes aim to provide psychosocial support, skills acquisition/vocational training, and economic opportunities to individuals affected by the Boko Haram insurgency. Also, there has been a concerted effort to reintegrate individuals associated with Boko Haram; though these efforts face serious challenges due to the government coercive military response (Brechenmacher 7).

The reintegration programmes for child combatants in the northeast consists of economic package that includes vocational training/skills acquisition and microfinance loans; as well as education support both formal and informal schooling (Musa 30). Despite the several achievements recorded in the programmes, however, the challenges of post-conflict rehabilitation and reintegration have become increasingly prominent. The process of rehabilitating and reintegrating displaced individuals and communities back into society is creepy with intricateness, often compounded by the pervasive security challenges in the state.

This paper argues that, the issues of rehabilitation and reintegration in Borno State are vitally significant to the state's recovery and sustainable peace. The effectiveness of these efforts in addressing the needs and aspirations of the affected population and ameliorating their sufferings remains a subject of critical importance and academic inquiry. Therefore, this paper seeks to delve into the multifaceted challenges and opportunities associated with rehabilitation and reintegration programmes in the state, with the aim of providing evidence-based recommendations to enhance these initiatives.

The subsequent sections of this study will examine the current state of rehabilitation and reintegration programmes in Borno State, identify key challenges obstructing their success, examine stakeholders' perspectives, and ultimately propose actionable recommendations that can contribute to the long-term recovery and peacebuilding efforts in this epicenter of Boko Haram insurgency.

Current State of Rehabilitation and Reintegration Programmes

The protracted insurgency by Boko Haram in Borno State has call for all-embracing efforts to rehabilitate and reintegrate individuals and communities affected by the conflict. In the wake of the extended insurgency, many rehabilitation and reintegration programmes have been enlightened by both governmental and non-governmental organizations. These programmes are designed to address the contiguous needs of conflict-affected populations, facilitate their recovery, and support their successful reintegration into society. Among the initiated programmes include education and psychosocial support, vocational training and livelihood support, psychosocial support and trauma healing, and community stabilization and infrastructure rehabilitation.

In Borno state, children's education and provision of psychosocial support for individuals including children experienced trauma owing to Boko Haram violence is one of the greatest concern in recent times. Recent initiatives in the state includes those aimed to create safe learning spaces, provide educational equipment, as well as offer psychosocial support to assist children cope with the psychological consequence of the conflict (UNICEF 5). These efforts seem to represent significant steps towards healing the psychological challenges faced by youth in the region.

Skills/vocational training programmes have been implemented in order to address the massive unemployment and economic challenges bedeviling the conflict-affected individuals. The programmes equip both youth and adults beneficiaries with practical skills and training that can help to acquire income-generating opportunities. The United Nations Development Programmes is the leading UN agency that has been instrumental in providing vocational training and livelihood support to assist individuals become financially independent (UNDP 9). It is worth noting that this approach fosters community resilience in addition to contribute to individual economic stability.

Due to the far-reaching trauma individuals experienced in conflict affected areas in Borno, psychosocial support and trauma healing programmes have become necessary. Some organizations such as UNICEF came up with such projects to provide counseling and mental health support for children and others survivors (UNICEF 7). The programmes are pivotal for addressing the frequently overlooked mental health needs of affected individuals.

Regarding community stabilization and infrastructure rehabilitation, efforts to stabilize affected communities and rebuild necessary infrastructure are foremost to the rehabilitation and reintegration process. One of the most significant projects in this regard, is the one initiated by the UNDP called Community Stabilization and Recovery Project (CSRP), it has been active on infrastructure rehabilitation, including schools, healthcare facilities, and water supply systems (UNDP 9). This project is aimed at restoring basic services to enhance living conditions and promote community resilience.

In addition, there have been attempts to reintegrate ex-combatants into society through various programmes, including demobilization, disarmament, and reintegration (DDR) initiatives. In this regard, Nigerian government in 2016 established Operation Safe Corridor with the intention to absorb and manage the repentant Boko Haram members and encourage more Boko Haram combatants to lay down their arms. It is a deradicalization programme that involves disarmament, demobilization, reintegration and reconciliation (DDRR) of repentant insurgents (Owonikoko 9). These programmes aspire to facilitate the reintegration of former-combatants into their various communities as productive and nonviolent citizens (United Nations 9).

Key Challenges to Effective Rehabilitation and Reintegration Programmes

In spite of the creditable efforts to rehabilitate and reintegrate conflict-affected individuals in Borno State, significant challenges remain. The persistent security dilemma in the state poses a significant challenge to rehabilitation and reintegration efforts. The continuing attacks and threats by Boko Haram and Islamic State West African Province (ISWAP) have made delivery of humanitarian assistance very difficult particularly to conflict-affected areas; as well as effective implementation of programmes for affected individuals (IOM 4).

Lack of adequate financial resources and access to funding remain essential barriers to the scale and effectiveness of rehabilitation and reintegration programmes. Adequate funding is needed to uphold infrastructure rehabilitation, education programmes, vocational training, and psychosocial support services (Human Rights Watch 6). Another key obstacle to successful reintegration into society especially for individuals associated with Boko Haram is stigmatization. This involves uttering

unwanted words that directly or indirectly connect individuals formerly associated with Boko Haram with them. This is intentionally done by some community members to make ex-Boko Haram associate find it difficult to stay in the community (Owonikoko 19).

The Boko Haram insurgency has seriously disrupted access to essential services like education, healthcare and clean water. This challenge hinders the effective reintegration of displaced populations and other conflict-affected individuals who strive to access these basic services (IOM 11). In addition, numerous individuals affected by the conflict in Borno State suffer from severe psychosocial trauma due to the experience of violence, displacement and loss. Unfortunately, there may be inadequate specialized support service needed to address the mental health needs of these individuals (Onyeonoro et al. 8). Ultimately, it is evident that weak governance structure and lack of institutional capacity in post-conflict environments can hinder effective rehabilitation and reintegration efforts. Coordination between diverse stakeholders, including government agencies and nongovernmental organizations, is oftentimes challenging (Al-Hassan and Mukhtar 12).

Stakeholder Perspectives on Rehabilitation and Reintegration Programmes

Understanding the perspectives of diverse stakeholders is pivotal for assessing the effectiveness of rehabilitation and reintegration programmes. This study has explored the viewpoints of government agencies, Nongovernmental organizations, and affected communities in Borno State.

When asked about their understanding of rehabilitation and reintegration programmes, an IOM social worker in Borno State explained elaborately the meaning of rehabilitation and reintegration programmes in the context of Borno. He explains as follow:

> Rehabilitation is a process of bringing the conflict affected individuals including children back to their normal life after they have been rescued from Boko Haram. In such situation, we give them psycho social support such as engaging them in recreational activities, we give them toys like building blocks, draft and drawing books, they use to draw various things. We also give women and girls livelihood support like tailoring machine, grading machine as a rehabilitation programme packages. On the other hand, reintegration is the process of bringing back for instance, children associated with Boko Haram back to their society. In IOM we use to unite children with their parents or community members in a situation whereby their parents are no longer alive. (KII, IOM social worker, Borno State.

These programmes are often carried out by various NGOs within the state more than the federal and state government do. A male respondent averred this opinion when he stated that, "*To my understanding all the rehabilitation programmes are being carried out by non-governmental organizations particularly International Non-Governmental Organizations*" (KII, IOM social worker, Borno State). The NGOs are into diverse rehabilitation programmes to enable conflict-affected individuals cope with their conditions. As stated by this key informant, "*Yes, there are various rehabilitation programmes that are carrying out by different organizations in different IDPs camps in the northeast geo-political zone*" (KII, IOM social worker, Borno State).

A report of UNDP also lent credence to this as it noted that in Borno State, these processes are vital for addressing the needs of conflict-affected populations, facilitating social cohesion, and forestalling the reemergence of violence and radicalization (UNDP, 10).

A male respondent explained the different rehabilitation and reintegration programmes that are carrying out by various organizations as follows:

> They are doing it in different ways like in the IOM; we do psycho social support for both children and adult people. UNICEF is doing recreational programme for children in terms of education, provision of livelihood support, medicine etc. International Rescue Committee also gives livelihood support at both levels as part of rehabilitation programmes. (KII, IOM social worker, Borno State.

All these programmes are aim at enabling conflict-affected individuals to be able to bring back their lives and cope with the psychosocial trauma experienced as a result of violent conflict. The education offers by UNICEF enable children to grow as literate people despite their vulnerabilities. Livelihood support programmes aimed at equipping youth with vocational skills to improve their employability and economic independence (UNDP, 13). These programmes are very effective as many respondents affirmed as follows:

> Psycho social support for example, is very effective for children especially those that associated with Boko Haram. Whenever we come across such children associated with Boko Haram we refer them to Child Protection Agency because they help in building children's lives again. (KII, IOM social worker, Borno State.

Many studies have confirmed the effectiveness of these programmes and indicate that there have been notable successes in the realm of rehabilitation and reintegration programmes in Borno State. One of such successes is the efforts to provide psychosocial support and counselling services to trauma and other conflict-affected populations (UNICEF 6). These programmes facilitate the reintegration of former combatants into their communities and become productive and nonviolent citizens (United Nations 7). This is also affirmed by a female respondent when she stated that "*The rehabilitation programme is very effective for example, it use to change the perspectives of the children totally from violent to peace. It also helps in healing the children suffered from post-traumatic stress disorder*" (KII, IOM social worker, Borno State).

Evidence shows that rehabilitation programme helps in changing the mindset of former combatants among children who are either voluntarily joint the armed groups or were forcefully recruited and fought side by side with the adult ones. Defectors including children are help to cope with the trauma they have experienced as a result of violent conflict. An International Committee of the Red Cross (ICRC) social worker lamented during KII:

> There are many rehabilitation programmes in the northeast especially in Borno State, carrying out by various INGOs mostly on psychosocial support to the victims of insurgency particularly children associated with Boko Haram. You know, rehabilitation is the act of re-educating those children to become normal individuals. In My organization, Red Cross, there is a permanent department called Psychosocial Support. We do rehabilitation programme for such children. At the governmental level, there is a Vocational Training Centre for skill acquisition. As far as NGOs is concern, Red Cross also has a rehabilitation programme on skill acquisition in terms of tailoring, carpentry, welding etc. Other NGOs are doing other forms of rehabilitation programmes for victims as well. (KII, ICRC social worker, Borno State.

Government's vocational training centres are not function effectively because there is a poor management and lack of political will to enhance the programme. Corruption is one of the major factors that impede the smooth operation of the programmes in Borno State. Despite this criticism of government failure, some

participants assert during KII that government takes the lead concerning the programmes. An ICRC social worker opined that:

> Both government and non-governmental organizations are doing rehabilitation programmes. But most of the rehabilitation is from government, NGOs are mostly providing social support to the victims in terms of humanitarian assistance. I could remember some few years back when children escaped from Boko Haram and returned, they were hosted in Borno State Government House and they were given all social supports. Government rehabilitation programme involves education for children, skill acquisition through vocational training activities. NGOs rehabilitation programme on the other hand, involves psychosocial support, recreational activities, skill acquisition etc. (KII, ICRC social worker, Borno State.

This shows that both government and NGOs are committed in providing support for conflict-affected individuals under the rehabilitation programmes in different capacities. The programme is seen as very effective considering the ways it change the survivors' situations. A Red Cross social worker asserts that, "*The programme is very effective especially when you see the rate of engagement of children you will realize that there is progress*" (KII, Red Cross social worker, Borno State). When asked about the nature of rehabilitation programme that is carrying out in Rehabilitation Centre Maiduguri, a female participant from the Centre lamented during KII:

> To my understanding rehabilitation of children associated with Boko Haram is a situation whereby children escaped or rescued from Boko Haram detained in military Barrack for about four to five years before they are brought to us here to rehabilitation centre for further rehabilitation. Children are engage in skill acquisition. Other organizations coming to the centre do psychosocial support, recreational activities and other forms of rehabilitation to the children. Reintegration on the other hand, is a situation whereby we invite parents to come and see their children after we divided them into communities on the day we reintegrate them back to their communities. We attached them with social workers and we give them certificate of rehabilitation which shows that they are cleared. (KII, staff of rehabilitation centre Maiduguri)

Borno State is the epicenter of Boko Haram, since the emergence of the insurgent groups and its upsurge of violence in 2009, Boko Haram's tactics involves forceful recruitment of individuals including both adults and children as well abducting women and girls. These victims were used in various ways, some as cook, sex slaves, shields and combatants; numerous children were used as child soldiers. Children most at times voluntarily join Boko Haram as a result of poverty, livelihood support, religion, and ethnic kinship; but the overwhelming majority of such children were recruited by forced (Saleh 200).

The rehabilitation programmes are carrying out by state government in Borno State; NGOs are supporting partners providing funding and other social services within the rehabilitation centre and internally displaced persons' camps. As this participant stated, "*Basically, as far as I know INGOs such as UN, UNDP, UNICEF were very supportive particularly in terms of funding*" (KII, staff of rehabilitation centre Maiduguri). Furthermore, a participant from UNICEF had lamented during KII:

> There is rehabilitation programme in Borno, more especially in Psychiatric Centre Maiduguri, it is available and I know a medical officer who is rendering such type of services free of charge. He used to visit IDPs camps within Maiduguri to handle psychiatric problem cases of the internally displaced persons and children associated with armed group. (KII, UNICEF staff, Maiduguri)

Another participant also affirmed that:

> We conduct vocational training, psychosocial support, we have a school where we educate the children. We give them books and they draw various things they have experienced in the past without telling them to do so. Some draw long knives, gun, military tanker etc. some children draw villages and towns burnt by the insurgents. We are inviting religious scholars from Ministry of Religious Affairs to preach to the children, you will see them regretting and their eyes full of tears. (KII, staff of rehabilitation centre Maiduguri.

These programmes have recorded a huge success as many of such children and adults have been transformed under the programme. This success is echoed by a respondent as follows:

> Since 2016, we have recorded a huge success in terms of rehabilitation programme. Children rehabilitated here when we visited them in their communities, we use to find them very unique from the other children because of the training they have received in the centre. In a nutshell, I can say that is very effective. (KII, staff of rehabilitation centre Maiduguri.

A female participant from another organization explained the effectiveness of this programme as noticed in her organization as follows:

> In my organization I can say it is very effective because I met the rehabilitated children sometimes ago, about a year ago and of recently I went to visit them and I have seen a lot of changes positive ones for that matter. However, in the case of NGOs yes is very effective since one of my organization's department, Lafiya Sarari is into it. (KII, Neem Foundation social worker, Maiduguri.

Since the establishment of the Operation Safe Corridor in 2016 and the launches of disarmament, demobilization, rehabilitation and reintegration programmes; positive achievements have been recorded under the programmes. Many survivors were rehabilitated and reintegrated into various communities. Children are opportune to go back to school and acquire western education; people suffer from psychosocial trauma are enabling to receive counselling and trauma healing. This is confirmed by a participant working with Neem Foundation had this to say:

> Basically, many NGOs are into school programmes purposely for such children, there are special schools for these categories of children. A lot of them are now into various academic engagements. I can't tell the numbers of those that have graduated, but there are many of them dreaming to further their education. NGOs were also able to heal their trauma problems because of the level of improvement they give to the system. (KII, Neem Foundation social worker, Maiduguri.

The programmes are very effective especially the one carrying out by the nongovernmental organizations. As these organizations are busy monitoring and evaluating these programmes on individuals, its effectiveness or otherwise. An NGO worker in Maiduguri explained that:

> The ones run by NGOs are very effective because I said earlier that there is a rehabilitation programmes run by Neem Foundation and a lot of achievements have been recorded in that aspect. This is to tell you how committed and transparent such organizations are, in running such programmes. UNICEF is also into the rehabilitation programmes of children associated with armed group. (KII, Neem Foundation social worker, Maiduguri.

Various NGOs are commendable for this wonderful engagement in the context of rehabilitation and reintegration programmes in Northeast and Borno State in particular. For instance, a UNICEF worker asserted that:

> Well, rehabilitation is up to the tertiary level. At the primary level when we get such cases and if it is above our level, we are to refer that patient

> to the psychiatric. We are doing rehabilitation at the primary level in Primary Health Care Centre. So any sickness or psychosocial problem we are to refer to them to the next level which is the secondary or tertiary level in order to deal with such cases. (KII, UNICEF staff, Maiduguri.

Evidently, rehabilitation programmes are taking place at different levels as indicated above. The government at both national and the state level is collaborating with NGOs in carrying out the programmes. A good example is UNICEF; this UN agency is working with governments at different levels to ensure proper rehabilitation of conflict-affected individuals particularly children. However, when asked about whether there is a challenge to rehabilitation and reintegration programmes in Borno State, an IOM social worker explained the challenges in detail as follows:

> Yes, sometimes we get children that have no parents, we use to take them to District Heads and if they are unable to take care of them, we referred them to Child Protection Agency. Some communities are rejecting them when they are reintegrated, because of the stigmatization and discrimination some of them even wish to return back to Boko Haram in the bush. In such case IOM is supporting them in terms of empowerment in order to forget all these things. (KII, IOM social worker, Maiduguri.

An increasing body of empirical evidences shows that individuals associated with Boko Haram including children are facing severe challenges when reintegrating into communities. Society most a times don't look at them as victims, rather they accused them as being perpetrators. Some survivors even wish to go back to the insurgent groups due to vivid stigmatization and discrimination from community. Stigmatization means calling former Boko Haram associate with unwanted names that connect them with the insurgents; it is a deliberate act to make them find it difficult to stay in the community (Owonikoko 19). A participant explained the challenges they face during the process. He explained thus:

> Sometimes we face little challenge in terms of collection of livelihood support such as foods items and other properties from other donors for the children. In respect to reintegration we don't face many challenges because the children are cooperating since they are the ones brought themselves in the first place. (KII, IOM social worker, Maiduguri.

Rehabilitation programmes requires more expenditure to carry out activities as it involves taking care of people, their livelihood and general welfare. Funding from international donors sometimes becoming a problem due to donor fatigue or other reasons. This poses serious challenges to rehabilitation programmes. A participant from Neem Foundation explained during KII that:

> The challenges are many but the prominent one is funding. Because any programme's critical aspect is funding, it has a lot to do with committing resources into the project. Acquiring facilities, source for experts, training personnel, logistics, in fact a lot has to do with funding. I think these are the major challenges though, there are other ones but these are the prominent ones. (KII, social worker Neem Foundation, Maiduguri.

Children used as combatants face more challenges during reintegration than those that are not combatants. Government has categorized them into high risk and low risk children. An ICRC social worker lamented during KII:

> In everything you are doing you must encounter one or two challenges especially in the case of children that hold gun and used as child soldiers. When such children return to their people they used to face many challenges like rejection, stigmatization and discrimination. There was a time when some former girls associated with Boko Haram even wish to return to Sambisa Forest because of the challenges they faced with their community members. (KII, ICRC social worker, Maiduguri.

These challenges are due to community members' knowledge of their involvement in perpetrating violence against innocent people. Numerous children were used as child soldiers they perpetrated atrocious acts against innocent people that's why some communities reject such children regardless of their being rehabilitated. Youth in some communities even attack them upon returning back and some were even killed. A female respondent also explained the challenges face by Boko Haram former child soldiers during reintegration process as follow:

> Yes some communities rejected the children despite the fact that they have been rehabilitated. There was a time that we reintegrate them back to their societies in bulk people refuse to accept them because they are scared of them. Some children, we discover, when they have few days to stay in the centre or when it was their last day with us they used to destroy our properties deliberately. On the reintegration, most communities rejected them and some children refused to go back to their communities because of the atrocities they have committed while with the Boko Haram. (KII, staff rehabilitation centre, Maiduguri.

One of the major factors that cause community rejection is the lack of awareness from the government side. Many communities blame the authorities for not informing them about their reintegration process; they only wake up in the morning and see them at their midst, not to talk of their involvement in the reintegration process.

Studies have pointed out weak governance structures and lack of institutional capacity as one of the major obstacles (Al-Hassan and Mukhtar 15). There is also lack of government political will to enhance the programmes to meet to the standard level. This equally poses a serious challenge to effective rehabilitation. Other challenges include insecurity, corruption, lack of resources, stigmatization and discrimination, psychosocial trauma, and weak governance structures and lack of institutional capacity as the major challenges to effective rehabilitation and reintegration programmes in Borno State.

Moreover, regarding the effectiveness of the programme, when asked about their suggestions, stakeholders express diverse opinions. A social worker from IOM explained that:

> Government should collaborate with NGOs and other civil society organizations to enhance the rehabilitation programme. My organization, IOM and other NGOs should increase the support they are given to children associated with Boko Haram and other victims of the insurgents in general. (KII, IOM social worker, Maiduguri.

A participant further suggested that, "*Social workers should make sure that they work politely with the people since they are doing humanitarian work. Let them respect human dignity and respect the fundamental human rights of the people involved*" (KII, IOM social worker, Maiduguri). One way to improve the rehabilitation and reintegration programmes is to enhance friendly relationships, respect for human dignity and fundamental human rights of survivors during the process. There are a lot of accusations against officials of maltreating individuals especially in IDP camps where reintegration is taking place.

Some participants suggest improving schools in terms of management and availability of teachers. A participant from ICRC had this to say: "*Since government had built many schools in the region, let it employ many teaching staff that will teach and train those children associated with Boko Haram in order to change their thinking and way of life of normal persons*" (KII, Red Cross social worker, Maiduguri). It is also suggested that collaboration with traditional and religious leaders at the local level would help in no small ways for effective rehabilitation and reintegration programme. A participant interviewed in Maiduguri explained the significant of this collaboration as follow:

> First it has to be all inclusive in the sense that we have to engage the traditional and religious leaders because at the moment we feel that they are less important to the rehabilitation and reintegration of such children and I think when we engage the services/input of such leaders it will be more effective. You know in our cultures and norms generally anything that involves such leaders, people feels comfortable with it because basically these are the most respective category of individuals in our society. (KII, Neem Foundation staff, Maiduguri.

Oftentimes, the neglects of involving traditional and religious leaders in the rehabilitation and reintegration process leave a wider gap in the programme's success. They are always close to community members; they know their strength and weaknesses and know how to handle them. Engaging them will add weight to the programme.

Discussions

The findings of this study provide valuable insights into the challenges and opportunities surrounding rehabilitation and reintegration efforts in Borno State. The multifaceted nature of the conflict and its protracted duration has created a complex context for post-conflict recovery. One of the most pressing findings is the significant impact of insecurity on rehabilitation and reintegration programmes. The Boko Haram and its splinter group ISWAP, continued threat of violence, has impeded the delivery of humanitarian aid and the effective implementation of these programmes (Al-Hassan and Mukhtar 14). The data suggest that the essential prerequisite for prosperous rehabilitation and reintegration is the efforts to improve security and stability in the state. This includes community-based approaches that deal with underlying causes of extremisms in addition to military use of force.

The study emphasizes the lack of resources and inadequate funding that hamper the scale and effectiveness of programmes initiatives (Human Rights Watch 5). The findings suggest that increased financial support is immediately required from both the government and the international community. This is because sufficient funding is necessary for rebuilding infrastructure, vocational training, psychosocial support and providing education. Community stigmatization against individuals associated with Boko Haram has been identified as one of the most significant challenges (IOM 3). This finding highlights the significance of community-based interventions that promote social cohesion and decrease stigma.

The study underscores the profound psychosocial trauma experienced by survivors in Borno (UNICEF 6). The study's findings emphasize the necessitous of blending mental health and psychosocial support services into the programmes. Neglecting these essential requirements can hamper the long-term recovery and stability of affected individuals. Weak governance structures and lack of institutional capacity in post-conflict environments were found to be one of the greatest challenges (Al-Hassan and Mukhtar 5). The findings suggest that efforts to strengthen governance, coordination and capacity-building are vital for effective implementation of programmes and sustainability.

Eventually, the findings of this study elucidate the intricate landscape of rehabilitation and reintegration in Borno State. While the challenges are voluminous, they are not invincible. The implications of these findings suggest for a holistic and multidimensional approach that prioritizes security, resource mobilization, mental health support, stigma reduction, strengthening governance, and infrastructure rehabilitation.

Recommendations

The study therefore, recommended as follows:

- Government should prioritize security measures in Borno State to create a safe environment for rehabilitation and reintegration efforts.
- Authorities should establish transparent mechanisms for resource allocation to ensure that funds reach the intended programmes effectively.
- The study recommends engaging local leaders, civil society organizations, and affected communities in stigma-reduction campaigns.
- Local communities should be involved in the design and implementation of rehabilitation and reintegration programmes.

Conclusion

In the context of the protracted Boko Haram insurgency, this study has demonstrated the complex challenges faced by conflict-affected populations and the organizations endeavour to support their rehabilitation and reintegration. This paper has analyzed the existing state of rehabilitation and reintegration programmes, delved into the experiences and perspectives of stakeholders, and portrayed actionable implications for policy and practice. The findings of this study emphasize the multifaceted nature of the challenges and opportunities in Borno State's rehabilitation and reintegration landscape. These challenges extend across security concerns, resource limitations, stigmatization, and access to basic services, psychosocial trauma, governance issues, and so forth. Addressing them requires a concerted, collaborative, multidimensional and holistic approach.

Above all, the study underscores the pressing need for improved security and stability in the state. The perennial security threats have impeded not only the delivery of humanitarian assistance but additionally the prospect of successful rehabilitation and reintegration. The argument here is that without a secure and stable environment, progress remains elusive. Ultimately, the study's findings emphasize the urgency and complexity of addressing rehabilitation and reintegration challenges in Borno State. While the obstacles are considerable, they also present opportunities for momentous progress and positive change.

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The Impact of Groundnut Production on the People and Economy of Gboko Local Government Area of Benue State, Nigeria, 1999-2022

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Abstract
This study examines the nature and impact of groundnut production in Gboko Local Government Area from 1999-2022. In the past, groundnut was one of the main sources of the nation's economy, being an important food and cash crop. The discovery of oil in export quantity in the Niger-Delta after independence shifted the Federal Government's attention from depending on agriculture to relying mainly on the oil and gas sector. With the neglect of the agriculture sector, exports of groundnut fell and so did production and, as such, small holder farmers too began to suffer economic hardship and challenges which today characterize agricultural production in general and groundnut production in particular. The study adopted the historical method of data analysis through the use of primary and secondary sources to describe the production and marketing of groundnuts in Gboko, the impact on the society and challenges facing the local farmers. Findings in this research reveal that groundnut remains an important food and cash crop in the region and many farmers are still actively engaged in groundnut production. Furthermore, groundnut trade has led to improvements in the standard of living of the farmers and also a major generator of revenue for the state. The study however found that farmers face several challenges such poor roads, lack of capital to purchase fertilizers and tractors, among others. Government intervention to revive the sector and also rekindle the lost hope of farmers will be a good starting point in addressing these challenges.

Introduction

Since the colonial era, groundnut production and trade has been a very important and lucrative economic activity for women and men in Gboko Local Government Area (LGA). From 1914 onwards, groundnut production and trade became increasingly important not just in northern Nigeria but in the adjourning Provinces such as the Benue Province, of which Gboko was a part. Gboko District played a crucial role in the colonial economy through the production and sale of three major cash crops (soya beans, benniseed and groundnut). Despite the historical and contemporary significance of Gboko LGA, not much has been documented about the activities of these rural farmers and their contributions to the socio-economic development of Nigeria in general and Benue state in particular. The rich agricultural soil of this region permits the cultivation of several crops such as yams, groundnuts, soya beans, cassava, and beans, among many other food crops. This reality has also led to the evolution and growth of many markets in the District such as Ortese, Amaladu, Ikpa, Akpagher, as well as the Gboko Main Market, which attracts sellers and buyers from all parts of Benue State in the contemporary period.[130]

Gboko is a Local Government Area in Benue State which comprises predominantly of the Tiv, an ethnic group in Nigeria. The Tiv ethnic group is the fourth most populated in the country, and the people are known worldwide for their agricultural activities.[131] In

1. "Gboko Local Governemnt Area – I am Benue", *Wikipedia,* en.m.wikipedia.org/wiki/gboko retrieved 26th August, 2023.
2. Odey Mike, *The Development of Cash Crop Economy in Nigeria's Lower Benue Province,* London: Aboki Publishers, 2009.

fact, Benue state is known as the food basket of the nation due to fertile lands that favor the production of different crops. Despite the fact that the State is blessed with fertile soil and many other natural resources, agriculture is still largely unmechanised and left in the hands of peasant farmers who can barely afford to engage in large scale farming to boost output. This study is important because it will shed light on the nature of groundnut farming in Gboko Local Government Area and the challenges faced by peasant farmers in the production and sale of this crop.

During the colonial era, groundnut was produced in large quantities because it was one of the crops that the British needed for their growing manufacturing industries and due to the colonial polices of taxation and cash economy, the people of Gboko Local Government Area had no choice but to engage in the cultivation of this crop. Today, groundnut remains a cash crop (export crop) which is very much in demand within and outside the country.[132] When you define a cash crop as any crop which brings money to the farmer, we can say that groundnut still remains a very important cash crop to farmers in Gboko Local Government Area who have continued to make significant amount from its production and sale.

Groundnut has several health and nutritional benefits which make it important not just because it can be an important source of revenue and income for many farmers, but because it contains many important nutrients which can improve heart health, brain functioning, reduce the risk of strokes and boost overall immunity.[133] The study will chronicle groundnut production and processing in Gboko Local Government Area, the role of women as middlepersons in the sale of the crop, the impact of groundnut trade on socio-economic development and challenges faced by rural farmers in the cultivation and sales of groundnut. Finally, the study will examine some strategies to improve sustainable farming practices among the farmers.

Overview of Gboko Local Government Area

Gboko LGA was created on the 11th of May, 1970. It has a landmass of 2,264 Sqr Km and the projected population in 2023 is 488,000, a 3.39% increase from 2022.[134] The Local Government Area is located in Zone B in Benue State, one of the Zones that currently produce the most groundnut in the State. Tiv, Hausa and English are the languages spoken in Gboko. The major ethnic group in Gboko Local Government Area is the Tiv, but there is a significant number of Igbo and Hausa population who live and work in the region as well.

Gboko LGA comprises of five (5) Districts (Mbatyav, Mbatyierev, Mbayion, Yandev and Ipiav) which have several markets scattered all over the Districts. The markets most of the time sell produce which are produced in the Districts, as well as little of the products produced in the neighboring Districts.[135] All of these Districts have major markets where they sell off their products. These markets developed because of the cost of transporting produce from one District to the other which can have cost implications for the trader. Each of these markets have different market days to allow patronage of all

3. Odey Mike, *The Development of Cash Crop Economy in Nigeria's Lower Benue Province*, London: Aboki Publishers, 2009.
4. Here's Why A Handful Of Groundnuts A Day Can Keep Diseases At Bay", *TIMES OF INDIA*, Revised 27th July, 2023, m.timesofindia.com/life-style/food-news/heres-why-a-handful-of-groundnuts-a-day-can-keep-diseases-at-bay/amp-_etphotostory/84760519.cms Accessed 1st November, 2023.
5. "Gboko Local Governemnt Area – I am Benue", *Wikipedia*, en.m.wikipedia.org/wiki/gboko retrieved 26th August, 2023.
6. Interview with farmers, Gboko, 27th October, 2023

markets by all people within the Local Government Area at different times. In this way, the revenue of every District gotten from levies will be maximized. The main markets include Akpagher, located in Mbatyav District and Ikpa Market in Mbatierev, both have markets after every five days. There is also Tarukpe Market in Yandev and Ortese Market in Ipiav which occurs every Saturday.[136] The table I below captures the major markets in Gboko Local Government Area.

Table 1: Table Showing the Major Markets and Market Days in Gboko Local Government Area

S/N	Markets	Market Days	Location
1.	Akpagher	Every five days	Mbayion District
2.	Ikpa	Every five days	Mbatierev District
3.	Tarukpe	Saturdays	Yandev District
4.	Ortese	Saturdays	Ipiav District
5.	Tse-kucha	Fridays	Mbayion District
6.	Ameladu	Sundays	Ipiav District

Source: Field Research, Gboko 28th October, 2023

All these markets sells a variety of products ranging from yams, soya beans, cassava produce such as akpu and garri, groundnuts, fresh and dry fish, cows and beef, maize, beniseed, tashi (Tiv liquor), pawpaw, rice and so many other farm produce. Unfortunately, the agricultural activities in this area, as well as the potential of the region, have not been properly harnessed to spur economic and social growth and development for the people and the state in general, hence the need for this research.

Groundnut Production and Trade in Gboko

Understanding the extent of groundnut farming, as well as the strategies adopted by the local farmers at all stages of the production is necessary so as to understand the problems and factors affecting the growth and development of groundnut production in the area. This section examines the nature of groundnut farming: land preparation, weeding, harvesting, drying and storage, as well as bagging and wholesales in markets.

The cultivation of groundnut usually starts from April to May, but there are farmers that plant in August, though it is not as popular as planting at the beginning of the rainy season – April. At this time the farmers begin clearing of the land, digging of ridges in anticipation of the raining period. Usually, the men play an important role in the clearing and making of ridges, while the women proceed to plant the groundnuts with hoes. Groundnut happens to be one of the crops that many farmers do not think requires fertilizers, although land clearing, good tillage and weeding are strategies that farmers adopt for greater crop yield.[137]

After planting of groundnut has been concluded, the weeding commences one month after, but this duration varies depending on location and or knowledge of agricultural practices. Some weed, when groundnut is matured, while others do so before flowering. In the cases of farmers who plant groundnuts on a smaller scale, manual weeding can be done, but in cases of large scale groundnut farming, some farmers use the knapsack sprayer.[138] Groundnut takes three months to mature for harvest. Early planters harvest

7. Wandoo Tsebee, interviewed by Iveren B. Thaddeus in Gboko LGA on 28th October, 2023
8. Denen Achussah, interviewed by Iveren B Thaddeus in Gboko LGA on 1st November, 2023
9. Denen Achussah, interviewed by Iveren B Thaddeus in Gboko LGA on 1st November, 2023

around July, but harvest continues until August. Those who plant in August harvest in October.

Groundnut is harvested by uprooting from the ground with hands. It is then tied or lumped together with the pods up, and then it is left to dry on the field and then threshing is done. Farmers prefer it this way because it is easier to thresh and also prevents having much of the pods broken. After it is threshed, it is then sundried at home and then put in bags and kept in stores. It is either sold with the shells or it is deshelled.

Local farmers experience a lot of challenges in transporting their products to the main markets as a result of the poor condition of the roads and transport systems. Because the producers of groundnut live in the interior villages, which sometimes are divided by rivers with no bridges, it becomes difficult for them to transport these goods to the towns where they can sell at good prices. They end up selling to middlemen in the villages who do not pay good value for the produce.[139]

However, in a situation where the farmers are able to transport the produce to the main markets, they sell to the middlepersons in the markets who buy to resell to big companies that then convert the raw materials into various finished products such as oil, peanuts, protein concentrates, and sweet candy, among other goods. In as much as the middlemen and women play significant role in the final sales of the product, technology is allowing local farmers access to the open market, that is access to buyers directly. According to one informant, "Middlemen have for too long held the local farmers to the jaguar".[140]

Women also play a significant role at this point in the groundnut trade as they organize themselves into groups collectively known by the Tiv as *Beranda.* They either buy in modules, bags of carrying sizes or struggle for goods much in the same way as men do.[141] Their contribution to the groundnut trade underscores the significant contributions that women make in the economic sector if given the opportunity. For a long time, the contributions of women have been unacknowledged, even though research shows that women in Tivland contribute over 80% of agricultural labor, while in areas of local crafts industries, they are actively supporting, as well as in the cultural development of the area.[142] Indeed, since the introduction of groundnut in the Benue Valley, and Tivland in particular, women have (and are still) actively involved in groundnut farming. Apart from this, within the groundnut value chain, female labor is discernible in all the numerous stages of production and processing processes.

An unusual dynamic about the marketing of groundnuts is that the local farmers do not determine the prices. On getting to the markets, the middlemen or the buyers decide how much the produce will be sold. Middlemen, popularly referred in tiv language as *Mbaberanda* (plural) will meet and determine how much each produce will be purchased for that day. Whether or not they take into cognizance the cost of production is another thing since they are not the producers. Demand and availability or supply are also the factors. Sometimes, *beranda* people take advantage of glut and buy as they want. Farmers, for absence of storage facilities and fear of paying double transportation, are forced to trade off their produce, notwithstanding the poor pricing.

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10. Wandoo Tsebee, Interviewed by Iveren B Thaddeus in Gboko on 28th October, 2023
11. Denen Achussah, interviewed by Iveren B Thaddeus in Gboko LGA on 1st November, 2023

12. Wandoo Tsebee, Interviewed by Iveren B Thaddeus in Gboko on 28th October, 2023

13. B. Oluba "The Role of Women in Economic Empowerment in the Development of Otukpo Town during the Post-Colonial Era"

Impacts of Groundnut Production and Trade

Groundnut production has significant impacts on farmers and the government at large. These impacts can be viewed in terms of economic, social, and environmental aspects.

Economic Impacts:

Groundnut production provides a source of income for farmers. They sell the produce in local or international markets, thereby generating revenue for their families and communities. This enables Many farmers to send their children to good schools, paying medical bills. Attending social events, marrying and sorting out many other household bills from the groundnut business.[143]

Because groundnut production requires labor at various stages, such as planting, harvesting, and processing., it creates employment opportunities for farmers, their families, and individuals involved in the agricultural value chain, thereby enhancing rural livelihoods.[144]

Furthermore, Groundnuts are often exported to other countries, thereby contributing to the national economy and foreign exchange earnings. Export revenue can support national development initiatives and improve trade balances. For the case of Gboko, the sale of groundnut produces huge internal revenue for the Local Government Council and even to the state government at large. Buyers and sellers at the markets are taxed a percentage on every sale which ends up generating huge revenue for the government.

Social Impacts:

Groundnuts are a valuable source of protein and nutrients. It is the major raw material for the production of *nyata,* a well spiced ground nut paste that goes well with palm wine, garden eggs, yam and kolanut.

It also supplies groundnut oil, *kulikuli* and useful animal feeds. Increased production can improve food security by enhancing access to nutritious food, especially for communities heavily dependent on groundnuts as a dietary staple.

The income generated from groundnut production enables farmers to invest in improving their living standards, such as better housing, education, healthcare, and access to basic amenities. If properly harnessed, groundnut production can act as a poverty alleviation strategy. By providing income and employment opportunities, it can help reduce poverty levels, particularly in rural areas such as Gboko.

Environmental Impacts:

One key environmental benefit of groundnut production is that it is helping to fix nitrogen in the soil, to the benefit of farmers. Of course, most farmers or people are not aware of this. This contributes to sustainable agriculture by reducing the need for chemical fertilizers thereby promoting soil health.

Groundnut production encourages crop rotation practices, which helps break pest cycles, prevent soil erosion, and enhance crop productivity over time.

Also, Groundnut plants have the capacity to sequester carbondioxide from the atmosphere, thereby contributing to mitigating climate change.

When integrated with agroforestry systems, groundnut production can contribute to enhancing biodiversity by providing suitable habitats for various species, promoting ecological balance.

Overall, groundnut production has the potential to impact farmers positively, improve their livelihoods, contribute to the national economy, address social challenges, promote

14. Interview with farmers, 29th October, 2023
15. Eunice Gba, Interviewed by Iveren B Thaddeus at Gboko on 31st October, 2023

sustainable agriculture, and facilitate rural development. Effective government support and policies are essential to harness these benefits and manage any potential challenges associated with groundnut production.

Challenges faced by Local Farmers in Groundnut Production

Extension services and lack of capital are the biggest challenges that local farmers face in the production of groundnut. The local farmers lack extensive knowledge and skills to navigate the environment and their farming system. For instance, they do not have knowledge to determine the cause of the damage to a particular crop. The acquisition of these skills and knowledge will enhance crop yield, as well as give farmers necessary skills to understand the general principles of pest control or the ways in which manure and compost are broken down to provide plant nutrients.

The problems of transportation and bad roads pose serious challenge for the local farmers. The production of groundnut usually takes place in the interior parts of the Local Government Area and, as such, the farmers need to transport their produce to the markets which are located in the towns. Some of these villages are separated from the towns by rivers with no bridges and, as such, it becomes difficult for the locals to access the markets themselves, which often leads to exploitation by the middlemen. In situations like this, the farmers end up losing out in the transactions. Even when they eventually make it to the markets, the cost of transportation and the complex market dynamics make it impossible for them to make sufficient profit.

The farmers also lack information about prices and markets. Technical advice and information give farmers the power to take control of the pricing and marketing of their products. Based on the research findings, the market is in the firm grip of middlemen who determine the prices that groundnut will be bought. In addition to this challenge, the prices of groundnuts are not uniform because there is the absence of a farmers' union/organization where farmers can unite and take a collective action or share information regarding farming practices. The lack of extension services makes it difficult for farmers to acquire the necessary knowledge to take actions needed to improve and sustain groundnut production.

Labor is usually a main challenge for local farmers, especially at the time of harvest because harvesting is done by uprooting the groundnuts from the soil. In a situation where the farmer does not find laborers on time for the job and the soil dries up, it becomes very difficult to uproot the groundnut thereby compelling the farmers to irrigate the farms all over again to soften it enough for the harvesting process.[145] Many of the farmers noted that this is a major challenge faced in groundnut production.

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16. Eunice Gba, interviewed by Iveren B Thaddeus at Gboko on 31st October, 2023

Storage is another critical challenge, a farmer observed that there are some groundnut pests currently that the locals are yet to identify. This particularly affects groundnuts in the storage. The locals will say "*a gba powder",* meaning it has become powder. You may not see what is causing it and the pod may be as if it is healthy but right inside, the grain is reduced to powder.

Conclusion

Groundnut production in Gboko Local Government Area has a great potential to spur economic development, but it has been largely overlooked. The study has shown that farmers till depend on unpredictable weather conditions to start plantation and still largely use crude tools such as hoes and cutlasses for their farm work. This has prevented the locals from engaging in large scale groundnut production, which has the potential to impact farmers positively and improve their standards of living and livelihood.

Groundnut farming, if paid the deserved attention, can contribute to national economy, address social challenges, promote sustainable agriculture and facilitate rural development. Effective groundnut support and policies are essential to harness the benefits and manage the challenges associated with groundnut production.

Coal Mining and the Nigerian Environment: A Study of Enugu Coal Mines, 1916-1970

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Abstract

Among the rich mineral deposits with which Nigeria is blessed by nature is large amount of coal deposits. Enugu, among other coal-producing states in Nigeria like Kogi, Imo, Anambra, Benue, Abia, Bauchi, Edo, Ondo, Kwara, and Delta among others ranks as Nigeria's highest coal-producing state, hence it is referred to as the 'coal city state' in the country. Coal was discovered in Nigeria in 1909 in Udi Ridge; (a town located in present Enugu state in Eastern Nigeria). However, it was not until 1916 that the mining of coal began in Enugu. Although the coal industry transformed the demography and economy of Enugu, such transformation came with disastrous environmental impact. Prior to 1956 when crude oil was discovered in Oloibiri in the present-day Bayelsa state and in 1958 commercial exploration, coal remained as one of Nigeria's major mineral export commodities. The discovery of crude oil and the Nigerian Civil War created major setbacks for the coal industry in Enugu and other coal-producing areas. The study argues that similar to other mineral deposits in Nigeria, both the colonial and the post-independent Nigerian states have not paid much attention to the environmental impact of mining activities in Nigeria. The work employs the historical research methodology and analysis of both

primary and secondary sources. The study argues that the intervention of the Nigerian government in the coal mining areas is necessary to ameliorate the unpleasant situations of the residents in the regions, many of whom are displaced due to environmental issues occasioned by the coal mining activities.
Keywords: Coal, Coal mining, Udi Ridge, Enugu, Environmental degradation

Introduction

Of all the factors responsible for Europe's colonial expansion in Africa, the economic factor remains integral especially to African and economist theorists of imperialism and colonialism. The need for overseas territories as markets for over production of goods in Europe and sources of raw materials to feed European fledgling industries consequent upon the industrial revolution gave strong impetus to colonial expansion in Africa specifically. Also, after the Industrial Revolution, European factories and entrepreneurs needed profitable markets for their finished manufactured goods. Africa generally is blessed with numerous mineral deposits in large quantities in different locations and states of which coal is one. Coal was a major source of fuel that was needed to power European industrial machines after the Industrial Revolution in Europe, the use of which increased after the invention of the steam engine. Coal is a non-renewable combustible black or brownish-black sedimentary rock that is formed as a stratum of a rock known as coal seams. The primary element of coal is carbon with variable quantities of elements like hydrogen, sulfur, oxygen and nitrogen[1]. It forms as dead plants, decay into compost and is converted into coal by the heat and pressure of deep burial over millions of years. Enugu, Kogi, Benue, Delta, Kwara, Plateau, Abia, Anambra, Bauchi, Edo, Ondo, Adamawa and Imo are the thirteen (13) Nigerian states which are richly blessed with over 22 coal fields[1]. This work, however, looks at the exploration of coal in Enugu state and examines its environmental impact on Enugu.

The discovery of crude oil in Nigeria, the consequent beginning of commercial exploration of the same and the emergence of the oil industry as the mainstay of the Nigerian economy has over decades negatively affected the exploration and development of other mineral deposits the nation is blessed with. Consequently, the emphasis of most works on the environmental impact of exploration of minerals in Nigeria had also been more focused on the impact of oil exploration to the neglect of the impact of the exploration of other minerals such as coal and thereby leaving a lacuna in Nigerian historiography; this is the major thrust of this work. This work, therefore, shall be begin examining the discovery and origin of the exploration of coal in Nigeria and Enugu state and then highlight the growth and expansion of coal exploration in Enugu state. It also highlights the decline of coal exploration in the state. The positive and negative impact of coal exploration in Enugu state shall be also looked at. The decline of coal exploration shall also be considered before the conclusion of the work. The foregoing, forms the introductory part of this work.

Origin, Growth and Expansion of Coal Exploration in Nigeria

Coal was discovered in Nigeria in 1909 by two members of the Mineral Survey of Southern Nigeria; geologists, A.E. Kitson and E.O. Thiele. This was under the auspices of the Imperial Institute that established the Mineral Survey in 1903 to explore mineral deposits in Southern Nigeria[1]. Among the major factors responsible for the commercial exploration of coal in Nigeria was the negative economic reality as a result of the First World War after which Europe was destroyed and needed rebuilding of its economy and infrastructure. This necessitated the exploration and the possibility of coal exportation to other West African states. This was because railways were built in some of the colonies to facilitate the transportation of African resources from production centres to the coastal areas where they shipped to Europe for the benefit of the European economy.

The war posed a serious danger to the colonial administration in Nigeria. It should be noted that before the discovery of coal in Nigeria, the colonial administration imported coals into Nigeria which was used to run the railways and the colonial vessels in which food and raw materials were transported to Europe. As a result of the war, importation of coal became quite difficult and the cost of coal skyrocketed because all efforts of metropolitan Europe were channeled towards executing the war. As a matter of fact, Nigeria was very strategic to Britain in the execution of the war. First, tin with which weapons were made as well as agricultural produce for the warring population was also exported to Europe. It was this that led to the establishment of the Enugu colliery and the start of coal exploration in 1915[1]. Ultimately, the Enugu coal was exploited to enhance European technological development at the detriment of the Nigerian economy that was undermined by the Enugu coal exploration.

Mr. W.J. Leek travelled to Nigeria in September 1914 to take over the mining activities, however, coal mining did not actually begin until 1915, when a location was chosen on the spur between the Ogbete and Aria steams where coal mining got underway. The major drift was 130 yards from the month of December 31st. and the Udi mine was given as the appropriate opening name. A new port, Port Harcourt was established to accommodate the shipping of coal from Eastern Nigeria to Lagos from where they were shipped to Europe, and 151 miles of railway were planned and quickly built from the coast to the colliery to evacuate the coal. The railway arrived in Enugu in May, 1916, and it was connected to the western line at Kaduna in 1929. Land for the colliery and what would later become Enugu Township was purchased in two stages from the locals in 1915 and 1917, totaling roughly 10 square miles. The adjacent Udi and Nkanu clan settlements of Ngwo, Nike, and Akagbe Okunano collectively possessed the ceded territory. The property was primarily a farmland prior to the cessions in 1915 and 1917. However, Chief Oji of Ngwo clan, a well-known local figure and former head of Internal Audit at the Nigerian Coal Corporation, lamented the colonial government's inability to provide fair compensations to Ngwo people for their land acquisition[1]. By 1917, another coal mine was discovered at Iva Hill; the Ogbete and the Iva Hill became major sources of coal in Enugu state[1]. The production of coal rose significantly after the eastern railway was finished. Starting with a production that was about 7, 000 tons of production, it increased to 24,000 in 1916 and 145,000 tons in 1918. In 1919, coal production output declined somewhat due to a labour shortage caused mostly by an influenza epidemic in the Udi Division. By the 1920s, coal was being shipped to Sierra Leone, Gold Coast, and the French West African colonies. Until 1929, there was an increasing trend in output, which was only halted by the 1923 the post war crises. The Great Depression which began in 1929, affected the industry, and production decreased continuously until 1934, when it began to recover slowly. Due to growing export demand, output surged fast beginning in 1941, and Nigeria became the primary supplier of coal to all West African countries whose other sources of supply were cut off by the Second World War. Coal production as a result peaked at almost 668, 000 tons in 1944, before it plummeted to 610,000 tons in 1952/53 and then rose again to 905,836 in 1958/59, which was the highest coal production ever rose to in Nigeria. Consequently, the discovery of crude oil and the change in energy sources dealt a major blow to coal production in Nigeria[1]. The growth of the coal industry was therefore truncated by the development of alternative sources of power, first from external stimulus and then internal factors.

The railway industry alone consumed over 60 per cent of coal from the industry, hence, the growth and expansion of the coal industry was directly proportional to the growth and the expansion of the railway system.

Decline of Nigeria's Coal Industry

Coal exploration in Nigeria hit its all-time peak between 1958 and 1959 after which it steadily began to decline. The factors that led to the collapse of the industry include the following:

The Great Depression: The 1929 production level of coal hit 364, 000 tons, however, it the Great Depression that was signaled by the collapse of the Wall Street in 1929, which climaxed in the 1930s, the coal industry was hit so badly. From then, the coal production and supply began to experience a steady decline. In 1934, coal production was down to its pre-1929 production and supply levels with over 120, 000 tons decrease. It was until the 1940s that the coal industry began to reach its 1929 level. It should be noted that the war years after the Depression were quite favourable to the industry. Although, the coal industry regained its pre-Depression status at the end of the Great Depression, it should be noted that all these factors constituted wears and tears to coal production in Enugu.

The Discovery of Alternative Sources of Power in Nigeria: Over the years after its discovery and the start of exploration, coal in Enugu state enjoyed a relative form of monopoly in the power industry. With the discovery of hydrocarbons in the late 1950s, the colonial state began to explore other sources of energy in Nigeria and that dealt a major blow to the coal industry in Enugu. For example, the emerging railway system that depended solely on coal to power its locomotive engines with the discovery of hydrocarbons, switched from coal to diesel. The Electric Company of Nigeria also began to power its engines using diesel instead of coal. The loss of these traditional customers was a big loss to the industry. Also, the discovery of crude oil in Nigeria was another big challenge that led to the decline of the industry in the Nigeria. Crude oil had greater chances of becoming the mainstay of the nation's economy, and soon it was. There was therefore, no justification for the government to continue to heavily invest in coal production that had little income generating predisposition when compared to the crude oil. This was the same fate that befell other sectors of the Nigerian economy, from which they have not recovered even decades after the independence of Nigeria.

The Nigerian Civil War: The Nigerian Civil war was another major factor that led to the decline of coal mining in Enugu. During the 30 months period of the civil war, many of the coal fields were not accessible while others were completely left in ruins. This was because tensions between the Federal and the Biafrian forces. In addition, the bombardment of the coal mining facilities did not help matters. Exploration could not continue during the years of the civil war as all efforts were concentrated on carrying out the war and supplying war needs. Most of the young men who worked in the coal mines were conscripted or joined the army. All other forms of economic activities were halted. Most of the abandoned coal mines were never resuscitated after the civil war. During the war, the major clients of the coal industry that purchased over 80 per cent of coal; the railway system, the electricity industry and the Nigerian Ports Authority had switched to the use of crude oil products never to return to coal again. Ahazuem noted that When the Nigerian Civil War began, the coal industry began to experience an immediate decline from about 64 per cent it contributed to the energy market to about 2 per cent as at the period the war ended. Even after the reconstruction, coal production never recorded to its pre-war demand and supply status[1].

Mismanagement of the Coal Corporation: Another factor that led to the collapse of the coal industry in Enugu was the mismanagement that the corporation suffered. Successive military governments appointed personnel to man the corporation at Enugu randomly perhaps to reward loyalty without paying attention to professionalism and expertise. These personnel however lacked the requisite knowledge of coal exploration and management of the mines. They were like square pegs in round holes. For instance, a university professor who had no prior knowledge was appointed to head the corporation, expectedly, it furthered the decline of the industry.

Procurement of workers at the Enugu Coal Mines

At the beginning of coal mining development, the organization of production was not systematized. European officials were concerned with the technical aspects of mining, the development and application of safety rules. But the recruitment and supervision of labour was done through African contractors and these were usually Udi directors. Payment was made according to the production results of the contractors who normally arranged to pay the workers for the labour provided by them. Agents of contractors were leaders. Discipline and the rest of operational arrangements are in their hands. This system sought to facilitate production by building on what was known as the traditional system of production organization and production relationships. All in all, it worked well from a production point of view. But this had plagued individuals and some communities due to the abuses associated with matchmaking methods and the exploitative use of labour. At first, the Udi Division, the expected main source of manpower, was reluctant to engage in the mining business; and other human resources, from other neighboring areas, had to be sought, but there were not enough male volunteers. The residents of the Bende Division almost went home to see the mining works for the last time, perhaps because the markets in the Colliery camp were not stocked with enough food and there was a severe shortage of food. So it was hard convincing Udis that providing at the coal mines was necessary. Their heads receive an annual remuneration for the work they provided. Until 1918, this incentive worked, but just before the end of World War I and until 1922, labour shortages caused by epidemics, influenza in 1918, and smallpox in Udi in 1920, forced the use of political or forced labour. The acquisition of mining labour was then an object of personal oppression and fraud, and a means of shoving the chiefs' pockets at the expense of the peasants. In 1918 and 1919, there were widespread protests against several chiefs Udi, Onyeama and Ezeokolie, Chukwuani and especially against a certain chief, Nweke Obodo.[1] The latter would extort money, goats, and other items from farmers, to exempt them from forced labour in the mines or, after working there, to spare them from having to hand over their earnings to the other chiefs. But the chiefs were somewhat sheltered from the popular uprising because they benefited from the protection of county officials. For example, the main reason a patrol was sent to certain areas of Udi's division in 1914 (Akegbe, Amagunze and Obaku) was to "drive the main offenders out of their towns". The penalty for this offense was to arrest and try the main offenders and force the community to provide 2,000 labourers for railway constructions[1].

Environmental Effects of Coal Mining in Enugu

More often than not, discussions in Nigeria on the effects of mineral explorations on the Nigerian environment are centred on the exploration of crude oil in the Niger Delta region, while the devastating effects caused by the mining of other minerals are sadly neglected. Although, as was stated above, the discovery of alternative power sources, the Nigerian Civil War and the mismanagement of the corporation, among other factors led to the abandonment and collapse of the Nigerian Coal Corporation decades ago. However, the devastating effects in the host communities remain hugely felt by Enugu people. Below are some of the negative environmental effects of coal mining in Enugu state.

Loss of Habitat: The impact of coal mining on the ecology and habitat in Enugu vis-à-vis the deforestation and rendering of animals homeless is quite enormous. Prior to the start of mining activities in Enugu state, the predominant trees found in areas like Akwuke and Iva were the iroko and mahogany. These trees constituted the most endangered species of trees in the region, especially the iroko. Although, the region had more of the iroko than the mahogany, and as was noted, it was more affected. However, the mahogany has somehow gone extinct in the region.[1] Also, it was indicated that the

Akwute region had a great population of pythons and tortoise but, the mining activities in the region led to a gross reduction of the population of pythons and the near extinction of tortoise in the region. The destruction of the ecosystem, the noise from the mining sites and the destruction of the habitats rendered them homeless and reduced their food sources. They have either relocated or forced to resettle from the region. Thus, it is clear that coal mining in the area had adverse effect on the fauna and flora of the region and this had a corresponding impact on the region's biodiversity.

Air Pollution: Coal mining in Enugu had led to the emission of gaseous substances which made the air hazardous to the host and nearby communities. The various major emissions include the following; Sulfur dioxide (SO_2), which contributes to acid rain and respiratory illnesses, Nitrogen oxides (NOx), which contribute to smog and respiratory illnesses, Particulates, which contributes to smog, haze, and respiratory illnesses and lung disease, Carbon dioxide (CO_2), which is the primary Greenhouse gas produced from burning fossil fuels (coal, oil, and natural gas), Mercury and other heavy metals, which have been linked to both neurological and developmental damage in humans and other animals[1]. These chemicals were released into the environment during the mining activities and their inhalation caused serious respiratory problems for the population.

Water Pollution: Coal mining activities in the various coal mines in Enugu gave rise to the generation of huge mine wastes which are dumped in landfills and surface dumps. The siting of these dumps was chosen for convenience and proximity to waste source rather than for environmental, geologic or engineering considerations. This situation resulted in the environmental degradation and potential water pollution because underground water tables were affected and polluted. It should be noted that most of the citizens and inhabitants of the region depend on ground water from boreholes and wells and surface water from streams and rivers for drinking, domestic uses and for agriculture. These coal wastes often eroded into surface waters thereby making them polluted for drinking, domestic use and industrial use. Available evidences suggest that ground water is safer for use than surface waters in Enugu state. The coal mine waste dumps that are at the moment scattered all over the abandoned mining sites and exposed to surface oxidation conditions should be properly disposed to mitigate further water and environmental ruin.[1]. It should be noted that acidic water has also drained from the abandoned coal mines into both the underground and surface water bodies in the state.

Land Degradation: Coal mining since its commencement in 1916 and its eventual abandonment consequent upon the discovery of alternative sources of power had left the inhabitants of the region and communities in the mining locations either dislocated or living in life threatening conditions. Although the mining sites have been abandoned for decades, however, the overall impact of the mining activities continue to haunt the people. According to Sahara Reporters[1], one of the inhabitants reveals thus;

> We live here because we don't have options. We access our house through impassable routes. The foundation of our building is cracking and falling off. Surely, it will fall if nothing is urgently done to remedy the situation.[1]

The gullies in these regions have begun to expand thereby affecting the houses and farmlands of locals. Amauzam, one of the coal mining communities has evidences of lots of collapsed buildings which were once lived in by individuals who all have been dislocated and displaced. Most of these collapsed buildings were as a result of floods caused by the gullies that were created by the coal mining exploration. The farmlands of the dwellers have equally been overtaken by the environmental degradation that the abandoned coal mines have brought. The communities have also been hugely affected by landslides and underground hollows which have affected food production in the

region. Additionally, vast areas that were mined were hitherto farmlands but mining activities had rendered such lands useless to the farming communities whose livelihoods depended on agriculture. The lands that were mined for coal were degraded so much so that the communities could not utilise them for effective agricultural purposes. Thus, the degradation of the land had constrained the farmers and farming communities in expanding their production outputs to attain self-sufficiency in food.

Destruction or/and Change of Topography: The dumping of wastes generated from the coal mining activities and sites in Enugu has also led to the destruction of, and the change of the topography of the mining communities. This had transformed the land in such a way that reusing the land for other purposes becomes an uphill task. The people or communities have to either remove the soil above coal deposits or the rock above them if they want to use such lands. This demands an enormous use of labour, time, machinery and financial resources. This has hugely affected agriculture and food production in the host communities.

Conclusion

Coal was discovered in Enugu; Nigeria in 1909, however, mining began in 1915. The demand for coal made the supply rose to its all-time high in between 1958 and 1959. This period coincided with the discovery of crude oil in Nigeria. One could say that one of the single major causes of the decline of coal mining and usage in Nigeria was the discovery of oil and the start of its exploration. People who worked at the Enugu coal mines were subjected to various forms of exploitations. The interests of the colonial government and its agents in optimizing mining profits was pursued using whatever means possible at the detriment of the indigenous Nigerian people and communities in Enugu state. It is clear that mining activities in Enugu had had and still continues to have negative effects on the Enugu environment as a result of the indiscriminate use of the land for coal mining. The net effect of such mining was that places where coal was extracted were exposed to serious environmental degradations and the lives and livelihoods of peoples are impacted on even though coal mining in the state has long ended. Given the deplorable situation of the environment due to coal mining and the lives of the people, it is necessary that both the government and perhaps some environmental Non-Governmental Organisations wield into the situation to salvage the predicaments of the host community which continues to be deplorable. Decisive steps need to be taken to address the challenges that the people of Nigeria particularly the Enugu people continue to grapple with as a result of coal mining in their region.

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Insecurity as a Precursor for Ineffective Child Healthcare in Borno State, Northeastern Nigeria, 2009-2023

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Abstract
Effective health care delivery in Borno State, Northeastern Nigeria is impeded by a wide range of factors, ranging from individual, social, environmental and infrastructural cum manpower deficiency. These factors play out differently across the globe. Thus, it's not entirely strange, that in the Borno State of northeastern Nigeria, insecurity as one of the many social factors, has played an active, palpable and unique role in attenuating effective child healthcare delivery. Among the many social factors that act as an impediment to effective child healthcare delivery in the region, include, but not limited to insecurity, are, low awareness among the masses, lukewarm disposition and approach by the government. Child healthcare delivery is such an important step and indices in determining or measuring the social and economic wellbeing of a country. In other words, one could assert that, child healthcare is the principal barometer which can be used to assess both social and economic well-being of any country. It's rather appalling that this all-important aspect of the society has been brought to its knees in the Borno State Nigeria by the cold hand of Insecurity, which is orchestrated by a multiplicity of non-state actors such as bandits, ISWAP, herders'/farmers clashes, Boko Haram sects and many other unknown groups. This paper is at calling on the attention of relevant individuals, government and the general public, that, there is another monster that has been a precursor to ineffective child healthcare for quite sometimes. This paper heavily relies on secondary sources for findings and analysis. Based on this, the paper recommends the need to show greater commitment to child healthcare and that government, individuals and every stakeholder, should join hands to reduce the problems militating against effective performance of the health sector, which include inefficiency, wasteful use of resources, low quality of service and poor enabling environment.

Introduction

In Nigeria, health services are delivered through primary, secondary and tertiary health facilities, by both the public and private sectors. Although primary health care is the fulcrum of the Nigerian health system, the provision, financing and management of primary health care services, as well as secondary health care services, leaves much to be desired. The most common barriers to accessing health services by the population are the cost of services, distance to the health facility, the attitude of health workers and the growth of insecurity in the country with particular reference to Brono state and Northeastern state in Nigeria.

These above mention situations have over time shown that the quality of health services in the Borno state Nigerian area is generally poor and does not instill confidence in the people. To support this argument, the United Nations Children's Fund, UNICEF, stated that, insecurity has formed one of the major factors fueling malnutrition in Nigeria. Pointing out that, global organization cautioned that the country's development efforts would come to naught if decisive actions were not taken to tame the menace.[146]

Effective health care sustainability for children in Borno State Nigeria is now a very serious concern as there is a growing spate of insecurity in the region. The presentation of "UNICEF Nutrition Specialist, Mrs. Ngozi Onuora, who raised the concern during a "Community of Practice" workshop, that over 17 million malnutrition burden in Africa, Nigeria ranked the highest and faced the prospect of not meeting the Sustainable Development Goals, SDGs.[147]

This research paper aim at calling the attention of concern bodies to bring about the control of the increasing state of insecurity in the Borno state Nigerian area and how it is seriously having a negative effective on the child health promotion in the area under review.

Concept Clarification

Insecurity

Insecurity is a common feeling that nearly most people will experience at some point, and it can stem from numerous sources. Generally, it presents as a lack of confidence, anxiety, and uncertainty.[148] This can further be explained as an overall sense of uncertainty or anxiety about your worth, abilities, skills, and value as a person, conveying the message that you're at risk or in danger of something or someone. That negative impacts of insecurity could be physical, mental, or emotional. Without security, you can't accomplish full trust or function to your fullest potential.

Also, as presented in the idea of Udoh, he stated that, insecurity apart from being the fear of every Nigerian, it has become the word on the lips of every Nigerian on a discussion topic where two or three Nigerians gather. This phenomenon is a state of being subject to danger or injury. It is the anxiety one experience when one feels vulnerable and insecure.[149]

Ineffective

[146] Vanguard Newspaper, 5/10/2023, Retrieved from https://www.vanguardngr.com/2022/10/insecurity-fueling-malnutrition-in-nigeria-unicef-2/.
[147] Vanguard Newspaper, 5/10/2023, Retrieved from https://www.vanguardngr.com/2022/10/insecurity-fueling-malnutrition-in-nigeria-unicef-2/.
[148] Eric Patterson, retrieved from https://www.choosingtherapy.com/insecurity/.
[149] Udoh, Emmanuel Williams, "Insecurity in Nigeria: Political, Religious and Cultural Implications", in Journal of Philosophy, Culture and Religion, ISSN 2422-8443 An International Peer-reviewed Journal Vol.5, 2015.

There are several understanding to the word ineffective, whereas, this research work is conceptualizing this word in the following perspective. Ineffective simply means not producing an intended effect, not capable of performing efficiently or as expected.[150]

Healthcare

In simple terms, healthcare is the organized provision of medical care to individuals or a community.[151] disambiguation). Health care, or healthcare, is also, the improvement of health via the prevention, diagnosis, treatment, amelioration or cure of disease, illness, injury, and other physical and mental impairments in people. Health care is delivered by health professionals and allied health fields. Medicine, dentistry, pharmacy, midwifery, nursing, optometry, audiology, psychology, occupational therapy, physical therapy, athletic training, and other health professions all constitute health care. The term includes work done in providing primary care, secondary care, and tertiary care, as well as in public health.[152]

This study has aligned its understanding and usage of health care in the above light. A look at the Nigeria National Child Health Policy, the National Child Health Policy (NCHP) provides direction for the growth and development of every child in Nigeria in line with global and national goals and targets.[153] Children are defined by the Child Rights Act 2003 as persons aged 0-18 years and contribute about 51% of the Nigerian population.[154] This policy addresses priority child health issues to ensure the adoption and implementation of relevant interventions for the attainment of optimal health for the child. It seeks to ensure that the "Health" in all policies are achieved in line with the commitment towards the Universal Health Coverage.[155]

The National Child Health Policy expresses the need to ensure that all children, irrespective of any special needs enjoy their rights to survival and development. It also prescribes the protection of children from all forms of threats by urging States Parties to "take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.[156]

Child Health therefore, is defined by First Things First group of researchers as;

> a state of physical, mental, intellectual, social and emotional well-being and not merely the absence of disease or infirmity. Healthy children live in families, environments, and communities that provide them with the opportunity to reach their fullest developmental potential.[157]

It would rather be ingenious to note and establish here that, Children cannot achieve optimal health alone. They are dependent upon adults in their family and community to provide them with an environment in which they can learn and grow successfully. Child health is foundational to adult health and well-being. When children's health is nurtured and supported and there is an absence of physical and

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[150] Merriam-Webster Dictionary
[151] collinsdictionary.com/dictionary/english/health-care
[152] "Health at a Glance 2013 – OECD Indicators" (PDF). OECD. 21 November 2013. pp. 5, 39, 46, 48. (link). Archived (PDF) from the original on 12 April 2019. Retrieved 24 November 2023.
[153] "Health at a Glance 2013 – OECD Indicators" (PDF). OECD. 21 November 2013. pp. 5, 39, 46, 48. (link). Archived (PDF) from the original on 12 April 2019. Retrieved 24 November 2023.
[154] Federal Ministry of Health - National Child Health Policy, April 2022.
[155] Federal Ministry of Health - National Child Health Policy, 2018.
[156] Federal Ministry of Health, National Child Health Policy, 2018.
[157] See Child Health - Definition Health Workgroup, First Things First, October, 2007

mental abuse, or other intentional childhood trauma; and there exists opportunities to gain habits that support good health during childhood, the stage is set for a healthy adulthood less likely to include chronic health problems such as overweight/obesity, poor oral health, diabetes and other chronic physical and mental health problems.[158]

Northeast Nigeria

The Northeastern (often hyphenated to the North-East) is one of the six geopolitical zones of Nigeria representing both a geographic and political region of the country. It comprises six states – Adamawa, Bauchi, Borno, Gombe, Taraba, and Yobe. Geographically, the Northeast is the largest geopolitical zone in the nation, covering nearly one-third of Nigeria's total area. In terms of the environment, the zone is primarily divided between the semi-desert Sahelian savanna and the tropical West Sudanian savanna ecoregions.

Northeastern Nigeria, has a population of about 26 million people, around 12% of the total population of the country. Maiduguri and Bauchi are the most populous cities in the Northeast, as well as the fifteenth and seventeenth most populous cities in Nigeria. It is also reputed for its livestock and the growth of crops which contribute greatly to the economy of the country. The region is densely populated as compared to the southern region of the country.[159]

Causes of Insecurity in Northeastern Nigeria

A number of factors account for the high level of insecurity been experienced in the Northeastern Nigeria, the extant of insecurity in the post independent Nigeria could be said to have begun in July 2009, with the activities of the Boko Haram sect in Borno State.[160] Since then, a number of deadly groups have continue to emerge unleashing maximum damage and pains on the people of Northeastern Nigeria.

1. **Bad Governance**

There is no doubt that Northeastern Nigeria, has great potentials for greatness, particularly with its large Population consisting of a dynamic workforce, a growing economy, abundant natural resources, diverse raw materials, and intellectual reservoirs. In spite of these blatant signs and evidence of greatness, Northeastern Nigeria, continues to remain a struggling region of the country, struggling frantically to find its feet in the comity of other regions, among other factors, to the prevalent insurgency and insecurity that have continued to present a challenge to its effective child healthcare delivery.

The primary function of any government anywhere, is the provision of basic amenities such as water, electricity, good road network, standard education and general infrastructure. The presence of some social amenities like good road network would enable or assist security operatives to respond swiftly to distress calls. Similarly, the presence and access to good education would enlighten and strengthen some gullible minds, create a robust social network among youths and enhance the employability capacity of the citizens.

Regrettably, in Northeastern Nigeria, these basic amenities are scarce or not there at all and the people are generally demoralized and frustrated. Logically demoralization and frustration are good fertile ground for violence and general insecurity. The lack of these basic amenities in Northeastern Nigeria embarrassingly is not as a result of scarcity of funds but rather, corruption at the highest level of leadership

[158] See Child Health - Definition Health Workgroup, First Things First, October, 2007
[159] Secondary Data Review – Northeast Nigeria, 24 August 2015.
[160] https://www.thecable.ng/insecurity-a-norm-in-nigeria/amp.

structure. A paradox of a wealthy nation with poor people in the majority as articulated by Hazen and Horner.[161]

2. The Menace of Unemployment and Poverty

It is a fact that unemployment causes poverty, and extreme poverty, leads to crime that gives rise to insecurity. Aliyu, characterized poverty as a situation in which people live below a defined standard of living income, so that individuals and nations are classified and identified as poor. While unemployment is defined as when people are not engaged in meaningful work and are lacking the basic needs of life.[162]

Many become frustrated in an effort to keep mind and body together due to the growing stage of insecurity in Northeastern Nigeria; however, political and religious leaders across the region and nation as a whole, sometimes use ethnic sentiments to achieve their selfish ambitions. The elites exploit people's minds to stir up mistrust and resentment among different ethnic groups and among the country's major religions that cause the region's insecurity. In a multi-ethnic region of a country like Nigeria, relationships should be cordial, without reciprocal distrust, fear, and a propensity to a violent confrontation between members of one ethnic or religious group and another of that ethnicity or religious group.

Achumba, asserted that, control of scarce resources, fuel, land, economies, traditional and political offices resulted in mass killings and property destruction among communities in various parts of the country.[163] In Northeastern region of Nigeria, various ethnic groups also draw attention to neglect, racism, dominance, abuse engage in violent and criminal acts such as lucrative kidnapping, militancy, and armed robbery. Others have been terrorists 'victims and are quickly radicalized. Nwagbosa, believes that past governments have failed to put in place actions that will reduce unemployment and poverty rates, that became a reason in the growing rate of insecurity in Northeastern region of Nigeria.[164]

3. Corruption

Nonetheless, corruption was largely responsible for government failure and systemic infrastructure collapse, resulting in large-scale insecurity in Nigeria. The state of insecurity in Northeast Nigeria, is unquestionably a result of government failure, traceable to widespread corruption. Corruption is bad not only because, money and profits change hands in an unequal way, and not because of participants' motives, but because it privatizes important facets of public life, bypassing representation, discussion and choice processes.

Corruption is responsible for Nigeria's massive insecurity of the child health in Northeastern region of Nigeria, this growth of corruption has effect in the growing state of unemployment, it's the reason Nigerian youth and businessmen lack electricity to run their businesses, it's the reason many businesses fail. By creating unemployment and poverty, corruption leads to instability in the child healthcare of Northeastern region of Nigeria.

According to Charas, the Nigerian governments of the past, both Military and Democratic, had claimed to have attempted to focus attention on good governance, these

[161] Hazen, J. M. & Horner, J. (2007). Small Arms, Armed Violence, and Insecurity in Nigeria: The Niger Delta in Perspective, Switzerland: Small Arms Survey, 2007.

[162] Aliyu, A. (1998). Nigeria Economic Breakthrough: The Abacha Strategies. Abuja: The Family Economic Advancement Programme. 1998.

[163] Achumba, I. C. et al. (2013). Security Challenges in Nigeria and the Implications for Business Activities and Sustainable Development, Journal of Economics and Sustainable Development, Vol. 4, No. 2. 2013.

[164] Nwagboso, C. I. Security Challenges and Economy of Nigerian State (2007-2011), American International journal of Contemporary Research, Vol. 2 No. 6. 2012.

to them includes, prudence, transparency, and accountability through a variety of means, including the creation of the Murtala Mohammed Administration Code of Conduct in 1975, the Ethical Revolution of Shehu Shagari Civil Administration in 1979, the War Against Indiscipline, of General Muhammadu in 1984, General Ibrahim Babangida's mass mobilization for self-reliance, social justice and economic recovery in 1985, General Sani Abacha's Failed Banks Tribunal in 1994, Olusegun Obasanjo's Anti-Corruption Act in 2000, etc.[165]

4. Weak Security Apparatus

Nigeria's child health security system is seen as very poor in both personnel and equipment. Those that should be responsible for the security of the child are most often poorly trained and remunerated. As a result, the requisite expertise is not available to meet modern security challenges of the child's health.

Insecurity and Health in Northeastern Nigeria

Various state governments of the Northeast Nigeria, have from time to time seem to show that they are taking measures on curtailing the growing stage of insecurity in the region and this was said to be with the support of the government of the Federal Republic of Nigeria, the paper acknowledges the relentless efforts of these various governments at all levels in ending insecurity and cushioning the harrowing effects of insecurity.

The case of Borno State beginning from 2015, is such a critical one in the effort to reduce the level of insecurity, but this the paper considered not having much effect in securing the health of the child, even as the report from World Health Organization shows that, one third of more than 700 health facilities in Borno State, northeastern Nigeria, have been completely destroyed due to the insecurity in the state. According to the report, the remaining one third are barely functional or can be considered as not functioning at all.[166]

The growth of ineffective child health care in Northeast Nigeria at this point are factored into the high insecurity, difficult terrain and lack of health workers, medicines, equipment and basic amenities such as safe water. Dr Wondi Alemu, WHO Representative in Nigeria state that, the WHO has been working with the Borno State Ministry of Health and have set up a Health Resources Availability Monitoring System (known as HeRAMS) to collect information on the availability of health resources and services in this humanitarian crisis area, the report shows that, the first system has identified 743 health facilities in Borno State, of which 35% are completely destroyed, another 29% partially damaged and only 34% intact,[167] with this, the health of the child is at great risk, as the facility that should be responsible for the care of the child are destroyed.

Northeastern Nigeria has become an emergency state with the advent of insecurity which has led to death, disability and loss of property. Protection and freedom of movement is a decisive factor in accessing child healthcare, this is because, safety and security is central at all times. The nexus of security, insecurity and health is a complex one and it further depicts how security is a prerequisite for health and effective healthcare services delivery.[168]

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[165] See, Ozuigbo Bonaventure Okechukwu, Insecurity in Nigeria; Genesis, consequences and panacea, In European Journal of Social Sciences, vol.4, 2014.

[166] Obafemi Arinola Olarewaju, Insecurity in northern Nigeria: Implications for maternal and child health, in Clinical Epidemiology and Global Health, Volume 12, October–December 2021.

[168] Obafemi Arinola Olarewaju, Insecurity in northern Nigeria: Implications for maternal and child health, in Clinical Epidemiology and Global Health, Volume 12, October–December 2021.

Northeastern Nigeria has become a hub of joblessness, illiteracy, early/child marriage, maternal mortality and terrorism. Diverse health consequences caused by insecurity and insurgence threatens the general health of the population with particular emphasis on the child healthcare, as well as proper functioning of the country's health system. Consequent upon the above, Northeast states have experienced an outbreak of different kinds of diseases that have effect on the child during the period of review, leaving room for anxiety among northeasterners.

The insurgency has compounded issues resulting in overcrowding & poor hygiene leading to cholera outbreak, malnutrition, disruption in agricultural activities which can only mean worsened food insecurity, access to education (child education), disruption of health supply chains, referral networks, communications and supervision, poverty leading to insurgency & crime. The Boko Haram humanitarian crisis has led to over 37,500 deaths with 2.4 million internally displaced citizens with severe impacts in Borno, Adamawa, and Yobe predominantly leading to physical and food insecurity with the child worst hid. Although, Gombe state had a fair share of crisis at beginning. Today, Gombe offers a better form of healthcare services system among the northeastern state in Nigeria.

The massive destruction of places, burden on government to rebuild infrastructure, while individual households grapple with rebuilding communities. As a result of this crisis, insurgents occupying towns and villages hindered the even distribution of polio vaccine in the area instigating a re-emergence of new cases of the disease even after celebration of polio eradication in Nigeria.[169]

Insecurity and Child Healthcare in Northeastern Nigeria

Boko haram, banditry and kidnapping have negative concomitant impact on the Northeastern Nigerian economy, with an overwhelming negative effect on health resources and worsened health indices. Due to intersecting religious, ethnic and regional divisions the country is affected by several conflicts. Social armed conflict like the Boko Haram insurgency, militancy in Niger delta and herdsmen clashes have ravaged the country for decades leaving behind a depleted and dysfunctional healthcare system. Insurgents has left over 788 dilapidated health facilities in the northern region.[170]

Taking into consideration Borno state, several health workers have been killed with many others injured, the state has lost over 40% of its facilities with only a third been functional. Within the state, a relative amount of health facilities remain inaccessible and 80% of the state is considered to be "high risk", seriously compromising the ability of government authorities, UN agencies, and non- governmental organizations (NGOs) to deliver goods and services as well as responsiveness. The humanitarian crisis continues to the present. As many as 7.1 million people, at least 50% of whom are children, are estimated to be in need of humanitarian assistance.[171]

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[169] J.A. Tyndall, K. Ndiaye, C. Weli, et al. The relationship between armed conflict and reproductive, maternal, newborn and child health and nutrition status and services in northeastern Nigeria: a mixed-methods case study Conflict Health, 14 (2020), p. 75, 10.1186/s13031-020-00318-5 View article View in Scopus Google Scholar

[170] J.A. Tyndall, K. Ndiaye, C. Weli, et al. The relationship between armed conflict and reproductive, maternal, newborn and child health and nutrition status and services in northeastern Nigeria: a mixed-methods case study Conflict Health, 14 (2020), p. 75, 10.1186/s13031-020-00318-5 View article View in Scopus Google Scholar

[171] J.A. Tyndall, K. Ndiaye, C. Weli, et al. The relationship between armed conflict and reproductive, maternal, newborn and child health and nutrition status and services in northeastern Nigeria: a mixed-methods case study Conflict Health, 14 (2020), p. 75, 10.1186/s13031-020-00318-5 View article View in Scopus Google Scholar

The deleterious effect of conflict on child healthcare has a broad expanse such as lack of shelter, safe and sanitary facilities, food shortage, dearth of healthcare personnel and reduced access to quality health services. Mortality, morbidity and malnutrition are highlights of the negative impact of conflicts on child healthcare, with persevering long term consequences. The consequences are dependent on the resilience of existing health systems, level of available humanitarian assistance and intensity and duration of the conflict.[172] Socioeconomic inequalities such as education, sanitary conditions and family health are existent in these areas. It is paramount to buttress on the aspect of insecurity as it affects child health and the general population.[173]

Malnutrition is a major case of under-five death and many children suffer from acute and chronic malnutrition. Undebatable, multiple factors contribute to malnutrition of children under-five years. Conflict displaces families from their homes and alters standard of living.[174] Children from poorer backgrounds can be seen to bear disproportionate burden of malnutrition which is dependent on insecurity. Nigeria had the second highest wasting prevalence (a form of acute malnutrition) worldwide with 3.4 million plagued children following reports from Global Nutrition in 2018.[175] These cases were twice as high and accrued in the North-East and North-West regions in contrast to Southern regions of the country.

In Northeastern Nigeria, armed conflict is one of the most prominent issues surrounding provision of child healthcare. This is closely linked with the inability of organizations to perform to their highest ability. The depleted healthcare workforce stands to be a major limitation in health service delivery as most health workers are unwilling to take up roles or resume appointment. This declination is affiliated with recurring insecurity and volatile nature of work locations.[176]

By this, many children are prone to sickness, infirmity which most likely may result in death due to inability to access good quality health service. The health service which already is in a state of comatose hinders access to comprehensive healthcare that are set in place to increase chances of survival, enable them have healthy childhood and balanced family.[177] Intensification of the Boko Haram insurgency and extreme difficult security situation instigated an abnormally low rate of child healthcare in Northeastern

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[172] Ties Boerma, Hannah Tappis, Ghada Saad-Haddad, Jai Das, Dessalegn Y Melesse, Jocelyn DeJong, Paul Spiegel, Robert Black, Cesar Victora, Zulfiqar A Bhutta, Aluisio J D Barros. Armed

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Conflict Health, 14 (2020), p. 75, 10.1186/s13031-020-00318-5 View article View in Scopus Google Scholar

[177] I.O. Ogunkola, Y.A. Adebisi, U.F. Imo, G.O. Odey, E. Esu, D.E. Lucero-Prisno 3rd, Impact of COVID-19 pandemic on antenatal healthcare services in Sub-Saharan Africa Public Health Pract (Oxf), 2 (2021), p. 100076, 10.1016/j.puhip.2021.100076

Nigeria. Most perturbing is the resurfacing of polio virus in these regions as majority of children are at an exposed risk of contracting the virus.[178]

With millions displaced by conflict, insecurity and insurgence, poor access to food, healthcare, protective shelter and safe water, sanitation and hygiene, is being exacerbated by crisis. Also there has been significant challenges in child education due to continuous movement of the masses. Hence, misinformation of healthy practices prevails amongst children, putting the overall wellbeing of the child at risk.[179] One clear truth is that children have been affected acutely by the turmoil.[180]

Recommendations / Conclusion

It is important to roll out some recommendations that could help mitigate some of the challenges of effective child healthcare in Northeastern Nigeria. Among these includes:

a. Make responses context-specific

Working with communities and local health departments to tailor services to the specific requirements of the area, and ensure they are working with people who understand the environment and are flexible and responsive to changing needs. It's also imperative to work with decision makers and planners. Partnership with national and state ministries of health, as well as local governments health departments, to support health system strengthening at all levels.

b. Get men involved

A number of active men should be involved to sandwich with women who together would form some programs with realistic contents with local slogans on all materials translated in the local dialects, for example: "A safe child is the responsibility of both men and women." The government, bodies and agencies involved should also work hard with village chiefs to engage them in programmes so they can see the benefit of good Child healthcare for the community.

c. Go Back to the Basic

While digital solutions can have a huge impact on child survival, simple 'paper' solutions can work when community and governance structures break down, ensuring a continuum of care even in conflict. Personal health records can also empower to track child health and that grantees effective child healthcare.

d. Tackle Child Marriage

Adolescent girls are often exposed to increased rates of child marriage in crisis settings as it's often seen as a way to protect them in the face of extreme instability. It is essential that we address child marriage to reduce the maternal mortality rate for adolescents, and guarantee their human rights.

Base on the strength of the above recommendations, the paper concludes that, there is the need that both government and individuals to show greater commitment to child healthcare. This also means that, government, individuals and every stakeholder,

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[178] Felix Abrahams Obi, Ejemai Eboreime How Boko Haram is devastating health services in North-East Nigeria
https://theconversation.com/how-boko-haram-is-devastating-health-services-in-north-east-nigeria-65751
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[179] Olawale Olonade, I. Tomike, Olawande, Oluwatobi Joseph Alabi, David Imhonopi Maternal mortality and maternal health care in Nigeria: implications for socio-economic development Open Access Maced J Med Sci (2019), 10.3889/oamjms.2019.041

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should join hands to reduce the problems militating against effective performance of the health sector, which include inefficiency, wasteful use of resources, low quality of service and poor enabling environment.

Management Strategic in Academic Libraries: Comparative Study of Issues, Practices and Challenges in Federal University Gashua (FUG) and Yobe State University, Nigeria

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Abstract
Academic libraries are an important part of any educational institution, whether it is a school, polytechnic, college or a university. The International Federation of Library Associations and Institutions (IFLA) recognises this reality and believes that university libraries are critical to the operation of institutions and the advancement of knowledge, and achievement of the academic aims. Managing the operations' and other departments' performance operations of a library, and lastly making crucial judgements is one of the fundamental activities of a library. It is critical for library professionals that these duties are consolidated and often executed simultaneously. The research is mainly to observe Strategic Management in Academic Libraries, Issues, Practises, and Challenges in Federal University Gashua (FUG) and Yobe State University Damaturu, Nigeria. The study's objectives are to investigate the following: the growth of the two academics libraries, both libraries' existing organisational structure, and managerial strategy among others. The study used correlation research design. Determine the relationship between library management and the services supplied. Both quantitative and qualitative in addition, qualitative data will be gathered. This study's sample includes 100% of all libraries' Personnel (90) of both universities in Yobe State, Nigeria. The research also suggests the importance of effective communication and the implementation of strategies to establish the library's vision, mission, objectives, and values, as well as regular performance evaluations. It emphasizes the active involvement of librarians in demonstrating responsiveness to the strategic concerns of the library in their professional activities.

Keywords: Management Strategies, Academic Libraries

Introduction

Higher education may be dated back to 1638, when nine colleges were founded and modelled after the English model, specifically Oxford and Cambridge. Their tiny library collections emphasised certain disciplines such as religion, classics, and Latin and Greek texts, and the library's primary goal, like that of their parent institutions, was teaching rather than research. It was fairly uncommon for the college president to also be the librarian at minor colleges. Between 1782 and 1802, nineteen colleges were founded. The teaching mission of the colonial colleges was transferred westward throughout the first part of the nineteenth century. As areas acquired independence, new universities were formed, and individuals petitioned their governments to support state colleges. The majority of colonial universities were either private or church-related, and higher education was reserved for the sons of the wealthy upper class. The major goal of these universities was to teach, not to conduct research. Their graduates went on to join the priesthood, the government service, or the family business. Religion, literature, philosophy, Greek and Latin, and ancient texts were the only disciplines taught.

Academic libraries

Academic libraries are an essential component of any educational institution, be it a college, or a university. The International Federation of Library Associations and Institutions (IFLA) recognizes this fact and asserts that university libraries are indispensable to the functioning of universities and the achievement of their academic missions. So important are university libraries to IFLA that it has a University Libraries Section, which seeks to promote: "the integration of the library in the core institutional functions of learning, teaching, research and services" (IFLANET, 2003).

Accordingly, the academic library exists to assist the academic, researcher or student in the process of their self-discovery, adoption of high ideals in life, and the improvement of scholastic efficiency through self-study and the up-lifting of the capacity for critical thinking. The basic function of the academic library is to assist and support the study and teaching that goes on in the academic institution. In this effort the academic library essentially aims to: capture and hold the interest of the academic community's reading; to produce intelligent users of all types of documents; and to cultivate in users an appreciation of libraries as academic institutions. The academic library provides essential reading materials and documents for research (Chowdhury, 2001). In order to determine the extent to which an academic library is achieving its objectives, one should examine the extent to which the users (staff, community, students and faculty) use the library resources.

Progress in telecommunications and advancements in information and knowledge management have enabled the swift conversion of data, information, and knowledge into digital formats. Simultaneously, advancements in Fiber optic communication, wireless technology, and software development have supported the emergence of potent new information delivery methods (Lawrence and Averil, 2002). Consequently, many organizations, including libraries, have been compelled to reassess their strategies in the past decade (Abraham and Leavy, 2007).

Management

Management is the process of planning, organizing, leading and controlling an organization's operations in order to achieve a coordination of the human and material resources essential in the effective and efficient attainment of objectives (Wickremasinghe, 2003). Managing the performance of the operations and other activities of a library and then finally making important decisions is part of the essential activities of the library personnel, is importance that these functions are unified and are often performed simultaneously. All these functions are directed by the availability of

sufficient resources (information, human, financial) and the pursuance of clearly defined objectives and goals.

Levels of Management

Levels of Management in an organization that sustains responsibilities for the productivity and the work performance of employees', increases when the size of the business and work force increases and vice versa, where each level possesses certain job responsibilities within their position to ensure the effective operation of the organization. On the basis of authority and responsibility library personnel can be divided into three levels: Top Management, Middle Management and Lower Management, the library personnel at all levels perform different functions.

The role of librarians at different level is:

1. Top Level consists of the University Vice Chancellor, the Registrar, the Chief Librarian, Deputy Chief Librarian, Committee of Management Staff, and Head of Divisions. These personnel are not engaged in the day-to-day operational activities of the library. their responsibilities are to determining the objectives and goals of the library, framing library policies, providing leadership, planning ways to achieve the goals by pulling together resources, which include financing, personnel and collections, and implementing effective control measures.
2. Middle Level consists of functional Head of Units, Principal Librarians, and the Assistant Librarians, senior library personnel (non-professionals), these personnel oversee the day-to-day activities of the library by providing supervision to the low level and maintain the objective of the library. This level usually acts as linkage between top and low level personnel, their main roles are: Implementing the policies and plan laid down by the top management, Preparation of organizational setup in their departments, Selecting suitable operative system and Assigning duties and responsibilities to lower level, the personnel at this level also maintain and coordinate between departments, collect reports and other information on performance and also report the activities to the top management level.
3. The low level consists of library attainders, supervisors, cleaners and foreman; these personnel are direct in touch with the middle level management, technical work and workers. Actual complete the plans and polices took place at this level, their activities include the following: Planning of day-to-day work Give orders to execute the work They arrange material and equipment for workers Provide job training to workers Maintain proper discipline in section and good relation among the workers Communicate the problems of workers to higher level.

Strategic Management

Strategic management is essentially in deciding and humanizing organizational objectives and working consistently to translate those objectives into actions and results. It requires insight and foresight to interpret past events and present trends to determine future directions. Library strategic planners need to have interests and common style that involves people in visualizing any changes in the library, developing strategies, and making plans. Through, Strategic management involves analysing and learning from their internal and external environments, establishing directions, create strategies that are intended to achieve the university goals, and execute those strategies, all in an effort to satisfy the university management. Library strategic planning has various functions which include: clarification of the organizational purpose and objectives, establishment of corporate directions and priorities within the library and outside the university, improving internal coherence and coordination, identification of critical issues and

pressures, determine the resource; its allocation and utilization and taking operational decisions and actions with regards to the university objectives.

These functions as stated above are some of the issues and challenges that affect the academic libraries in north-eastern Nigeria, because there is no any clear organizational direction in improving internal and external coordination to determine strategic management of the libraries or any strategy on ground used for management.

Management of Academic Libraries

Library management is a sub-discipline of institutional management that centred on specific issues faced by libraries and library management professionals. Library management covers normal managerial tasks, as well as intellectual freedom and fundraising responsibilities of the professionals. Normally, academic library management is expected to be directed towards the attainment of the objectives of the academic institution, which involves many functions and processes. The management of staff is also likely to change, staff, at all levels, will need to become more proactive and interested to changes.

There are various approaches to the management functions in academic libraries such as professional development, training, evaluation and performance review which become more important and the contentious issue of financial support which needs to be addressed, these functions vary according to different authors. But there are four main management functions to be identified in library management, these are: planning, organizing, leading and controlling.

a. **Planning-** is about systematically making decisions about the library goals.
b. **Organizing-** is about assembling and coordinating human, financial, physical, informational, and other resources needed to achieve library goals.
c. **Leading-** is about functions that involve efforts on the part of the librarian to stimulate high performance by employees, and
d. **Controlling-** is about monitoring various library operations and services.

In this study academic library management will be examined from the perspective of these four broad functions.

These main functions of library management are the issues affecting the academic libraries in north-eastern part of Nigeria. Where most of the libraries are managed based on the interest of the management body or the government rather than the objectives the creation of the libraries or the universities.

Comparative Study

Even though academic libraries differ in many aspects and respects in terms of operations, they have certain essential activities in common. For example, the basic functions and organizational structures, the aims and objectives and they have more or less the same problems facing the library. Libraries are progressing slowly and certainly they will become the ideal centre of learning in near future, but it seems traditional library services are being organized and provided by all the libraries, while Information Communication Technology (ICT) based services or modern library services are lacking. Thus, comparing the management strategy of the two libraries may help in finding a solution to lack of ICT based services in the libraries, as well as other academic libraries in the state. Jackson (2001) stated some goals to comparative librarianship as:

1) To study available data concerning academic library systems, problems, and solutions of selected countries, in the light of their particular circumstances; or to contribute to the critical analysis and solution of widely found library problems, viewed in their respective contexts;

2) To gain perspective on, and add insight into the library problems, which are present in one's own situation;

3) To assist in the development of data and techniques for the comparative study;
4) To provide guidelines for a proposed new library program in one's own country or in a foreign country;
5) To stimulate and assist judicious consideration and possible adaptation of promising practices and solutions to academic library problems from one area to another while guarding against indiscriminate emulation;
6) To strengthen the scholarly content and practical relevance of academic library education and training, both for national and foreign students, through the consideration of academic library development and problems in differing cultural contexts; and
7) To contribute to the advancement of international understanding and more extensive and effective co-operation in library development.

These goals will determine the effective strategic in management of libraries by helping in establishing relationships between two or more phenomena and provide valid reasons. Thus, according to Pick Vance (2005), comparative analysis is conducted mainly to explain and gain a better understanding of the causal processes involved in the creation of an event, feature or relationship usually by bringing together variations in the explanatory variable or variables, in this case, issues regarding library management and strategies involved in managing the two survey libraries will be reviewed.

Justification of the Study

Many universities and their governing bodies are making efforts to improve their access to global information by establishing resource sharing Consortia that will facilitate wider, deeper, and less expensive access to information, and the Federal University Gashua (FUG) library and Good-luck Ebele Jonathan Library are not left out. The library authority has recognised the importance of joining the information sector by providing proper access to global networks. As a result, it is vital to determine how management functions are carried out at both university libraries. If the system's service is to remain relevant and satisfactory, it is critical that proper modern management approaches be used in the operation of both libraries, which is now lacking. A competent staff should be employed, a plan of organisation and administration and adequate financing should be provided, provision should be made for the physical facilities and library resources, continuous maintenance and development, and cooperation and coordination of library services with other sister libraries is required, and finally, it should provide for constant evaluations of the service to ensure that the library is satisfying its mission effectively.

However, an examination of the two libraries reveals that there is poor organisation and that the aforementioned objectives are not met; the libraries are constantly grappling with organisational, administrative, equipment, furniture, and staff issues. The library system and services are inefficient in comparison to established libraries; for example, the libraries still use a manual cataloguing system. Good-luck Ebele Jonathan Library today has a stock of almost 500,000 individual items, and digitising all information from previous catalogue cards is a difficult task. The problem on which this study is based is to evaluate management strategic in academic libraries, looking at issues, practises, and challenges of the two university's libraries by comparing their systems and services and recommending ways to solve the issues and future challenges to library management.

Objectives of the Study

The study compared the management strategies of the two libraries. The objectives of this study are to determine:

1. the origin and growth of the two academic libraries.
2. the current organizational structure of both libraries.
3. managerial strategy employed by the two (2) libraries.

4. the facilities in both libraries by analyzing their collection, physical facilities, and services (like OPAC and Internet services) offered at these libraries.
5. the effect of the current management practices in both libraries based on the quality of services offered and users' satisfaction.
6. the other sources of financial support for effective services at the two libraries.

Research Question

1. What is the origin and growth path of the two academic libraries?
2. Can you describe the current organizational structure of both libraries?
3. What managerial strategies are employed by the two (2) libraries?
4. Could you analyze the facilities in both libraries, including their collection, physical facilities, and services such as OPAC and Internet services?
5. How are the current management practices affecting the quality of services offered and users' satisfaction in both libraries?
6. What are the other sources of financial support contributing to effective services at the two libraries?

Scope and Limitation

The study is delimited to two academic libraries in Yobe State; the Federal University Gashua Library and Good-luck Ebele Jonathan Library, Yobe State University, Damaturu. The study will determine the origin and growth of the two academic libraries, focusing on current organizational structure, managerial strategy employed, facilities available in both libraries, effect of the current management practices on quality of services offered and financial support.

Significance of the Study

This study holds significant importance due to the increasing trend towards regional organization and administration of library services, a trend observed within the surveyed libraries as well. The growing complexity of the environment necessitates specialized knowledge, leading to budget allocation for technical expenses and internal reorganization. This comparative study is crucial for fostering growth and enhancing service delivery among academic libraries. It also has the potential to unveil new or modified techniques that could benefit both academic libraries.

The research aims to gather information on strategic management in academic libraries at the Federal University Gashua (FUG) and Jonathan Library. By the study's conclusion, the surveyed academic libraries will be equipped with new techniques for managing library affairs and strategies for addressing challenges affecting not only these libraries, but also others within the state and Nigeria as a whole.

Notably, while previous research has compared the management strategies of various library services in universities, to the best of the researcher's knowledge, none has focused on the Federal University Gashua Library and Jonathan Library. This uniqueness, coupled with the researcher's firsthand experience of the challenges at hand, fuels the curiosity to assess the management strategies of FUG Library in comparison with the researcher's own institution library (Jonathan Library), focusing on issues and practices of both libraries. This study aims to uncover similarities and differences, identify problems and solutions, and explore potential for growth within the two academic libraries.

Digital Environment

The term "digital" refers to an era characterized by the efficient and effective conversion, storage, diffusion, and dissemination of data to users (Al-Suqri and Afzal, 2007). In this networked society, information technology (IT) is used extensively to record, store, and

disseminate information in digital form (Saravathy, Nambratha, and Giddaiah, 2012). The digital age began with the advent of computers and virtual networks (Al-Suqri and Afzal, 2007). In today's digital age, librarians can no longer be limited to information providers or the "keepers of knowledge" (Ojo, 2012). While the digital environment is designed as a system that can be used directly by end-users from their desktop PCs, the role of librarians and information scientists cannot be overlooked. They are needed to package and repackage information (Yaya & Adeyokun, 2011).

Library Management

The university library is a vital institution within academic settings, serving as a repository of knowledge and information. It plays a central role in supporting teaching, learning, and research activities within the university. As the highest reproducer of information, it is essential in the transformation of information into knowledge for the academic community it serves. University libraries are tasked with providing information resources to facilitate academic programs and are crucial in enabling institutions to achieve excellence in research, teaching, and community service.

In today's digital era, university libraries are adapting to the changing educational landscape by making their resources fully accessible through electronic networks and providing 24-hour ICT support for remote users. Librarians, as information professionals, must acquire new skills to meet the challenges of the digital age. The influence of technology has led to a paradigm shift in library and information science, necessitating a radical and fundamental change in the way libraries operate.

Management in university libraries involves the coordination of resources through planning, organizing, directing, and controlling to achieve organizational objectives. Managers are expected to develop medium-term plans for growth, maintenance, and development, as well as to focus on the improvement of processes, staff skills, and student support services. Leadership in libraries requires creating a vision for the library, motivating employees to contribute to this vision, and adapting to the changing organizational landscape.

As libraries embrace technology, they must understand the perception of the organization and incorporate suitable changes as per the demands of the situation. The impact of ICT on libraries has led to a shift from manual to automated system.

Challenges of Managing University Library

The effective management of university libraries in the digital era is crucial for their continued relevance and success. Leadership within the library plays a vital role in articulating a clear philosophy and vision, as well as in implementing initiatives to adapt to the changing landscape. Effective management processes, including planning, organization, leadership, and control systems, are essential for the successful operation of libraries, whether they are non-profit service enterprises or for-profit entities.

In the digital age, the management of change in library and information service environments requires careful consideration of what needs to be changed, why changes are necessary, and the setting of clear objectives. It also involves conducting force field analysis to predict the impact of change and understanding who will be affected and to what degree. Effective management is crucial for coordinating efforts and attaining desired goals, as not everyone within the organization is responsible for management.

The changing technological landscape necessitates that libraries embrace new emerging technologies to remain relevant. Nigerian university libraries, in particular, are facing challenges such as dwindling resources, inadequate infrastructure, and the need to adopt new information technologies. It is imperative for library managers to take pragmatic and proactive measures to ensure that university libraries remain relevant in the educational domain. The digital library presents new challenges, and library managers must be

prepared to address these challenges to prevent university libraries and librarians from being marginalized.

Challenges in Strategic Information Management

There is a lack of empirical research that delves into the challenges of strategic information and knowledge management. Additionally, little systematic research has been conducted on competitive strategizing and appropriate management models for libraries in an evolving environment. Many academic libraries are hindered by bureaucratic management models that prioritize top-down decision-making and are resistant to new ideas (Corrall, 2005). Allio (2008) argues that the traditional management model that served the industry for most of the last century is no longer effective in meeting the demands of technological innovation required for libraries to thrive in the competitive information industry. This study aims to identify the managerial practices, models, systems, and strategic behaviours in academic libraries that foster employee creativity and innovation necessary for navigating the complexities of a changing environment. In conclusion, the digital age requires effective management of both human and infrastructural resources within university libraries. This management is essential for the continued relevance and success of these institutions in the face of technological advancements and changing educational landscapes.

Challenges of Managing University Libraries in Digital Environment

The challenges associated with managing university libraries in the digital age are multifaceted and require careful consideration. Some of these challenges include:

1. Demands for new skills: Librarians need to acquire skills and expertise in modern information and communication technologies, electronic publishing, digital information management, and knowledge management to remain relevant in the digital environment. The traditional training in library schools may no longer be sufficient to equip librarians with the necessary ICT-based skills.
2. Cost/Funding: The high cost of maintaining e-libraries in universities poses a significant challenge. However, failure to adapt to new trends in the digital environment is even riskier. Dwindling funding further exacerbates the challenge, making it difficult to provide improved and sustainable information services.
3. Managing a new generation of learners: The availability of alternative information sources in the digital environment poses a challenge to library managers. Librarians must find ways to ensure that students are not completely drawn away from the library environment, especially as new generations of learners are increasingly ICT-compliant.
4. Lack of skilled manpower: There is a shortage of skilled manpower to maintain electronic resources in university libraries, highlighting the need for training and capacity building in digital library management.
5. Lack of confidence in the face of increasing information technology: Many librarians lack confidence in managing the evolving information technology landscape, which hinders effective management of digital resources.
6. Lack of maintenance culture: The absence of a maintenance culture in university libraries poses a challenge to the effective management of digital resources. This issue is not unique to libraries but is prevalent in Nigerian government and leadership as a whole.
7. Resistance to changes: Resistance to change is a common challenge, as librarians may fear the unknown and be uncertain about the impact of change on their profession. This resistance can limit the extent to which university libraries can adapt and innovate.
8. Lack of well-defined ICT policy: Many university libraries in Nigeria lack a well-defined ICT policy to guide and regulate the application of ICT in library services

delivery. A comprehensive policy is essential for sustainable ICT-based library services in the digital environment.
9. Lack of ICT literacy: Some professional librarians lack the necessary technological literacy for 21st-century library services, highlighting the need for basic skills in information technology to enhance library services.
Addressing these challenges will be crucial for the effective management of university libraries in the digital age, ensuring their continued relevance and ability to meet the evolving needs of students and researchers.

Strategies for Effective Management of University Libraries
In the digital era, library managers can indeed use diverse approaches to promote leadership development and effectively manage university libraries. The strategies you've outlined are crucial for the successful adaptation of university libraries to the digital environment. Here's a breakdown of how each strategy can be beneficial:
1. Adequate funding of university libraries: Adequate financial investment is essential for the sustainability of ICT-based library services. This funding can be used to acquire and maintain digital resources, update infrastructure, and provide training for library staff to effectively manage digital resources and services.
2. Effective communication: Creating an environment of open and reliable communication is crucial for organizational success. This includes communication between library staff, management, stakeholders, and the user community. Clear communication channels can help in aligning everyone towards the common goal of adapting to the digital environment.
3. Adoption of good leadership style: good leadership and appropriate leadership styles are essential for job and organizational effectiveness. Effective leaders can guide the library through the changes brought about by the digital era, ensuring that staff are motivated and equipped to embrace new technologies and methods.
4. Recruitment of adequately skilled staff: Hiring staff with the necessary skills and expertise in digital library management is crucial for the successful operation of university libraries in the digital age. This includes recruiting individuals with knowledge of information technology, digital resource management, and data analysis.
5. Training and retraining of library staff: The digital age has brought about both opportunities and challenges for university libraries. Training and retraining staff to initiate and manage digital resources are essential for success. This includes providing ongoing education in information technology, digital resource management, and user engagement to ensure that staff are equipped to meet the evolving needs of library users.
By implementing these strategies, university library administrators can position their libraries to effectively manage the challenges and opportunities presented by the digital era, ensuring that they remain relevant and valuable in the academic community.

Comparative
The researcher Awuku (1995) conducted a comparative study of academic libraries in developing countries. Awuku (1995:24) reported on a study that compared library situations in two West African countries (Ghana and Nigeria) and two Southern African countries (Zambia and Botswana). The study examined and analysed variables that "affect the motivation and productivity of library staff" in university libraries, including issues related to measuring performance and strategies for improving library productivity. The study recommended that higher productivity and the realization of organizational goals and objectives can be achieved through the motivation of subordinate library staff.
While academic library management advances and developments in countries such as the United States of America (USA), Canada, United Kingdom (UK), Australia, and New

Zealand are well-documented, there is limited information available about South Africa and Bangladesh. To the researcher's knowledge, no study has attempted to compare academic library management practices between universities in Bangladesh and Africa.

Methodology

The study adopts correlation research design to determine the relationship between management of libraries and services provided. Both quantitative and qualitative data were collected. Questionnaires and interviews were used to collect qualitative data, while quantitative data was analysed using the Statistical Package for Social Sciences (SPSS).

Table 3.1 Library personnel Surveyed

S/N	University	Year of Establishment	Library personnel
1	FUG	2014	28
2	YSU	2006	62
3	Total		90

Source: Universities Library Management (2021)

The sample of this study consists of 100% of all library personnel (90) drawn from both University Libraries in Yobe state, Nigeria. All personnel were part of the study since the population is not large. Busha and Harter (1980) believed that the entire population can be studied if the researcher can manage it. This stud interviewed twelve (12) heads of units. selected based on being professionally engaged in matters related to development in Librarianship.

Table 3.2 Distribution of University Library Personnel

S/N	University	Professionals Staff	Para-Professionals	Others
1	FUG	11	9	8
2	YSU	23	28	11
3	Total	34	37	19

(Source: library management 2021)

34 professionals, 37 Para-professionals and 19 other library personnel, the population being small enough warrant the inclusion of all in the study. Therefore, the total enumeration sample size (i.e., the entire 90) were drawn using a purposive sampling technique. Date were collected through Interviews, and Questionnaires.

Results

The results of the study show that, the management of both libraries are responsible for managing the libraries and it highlighted issues affecting their libraries and libraries in Nigeria as a whole.

1. **Physical condition of the work place**

Opinion	No. of respondents	%
Satisfactory	75	80
Less satisfactory	15	20
Total		

Dissatisfaction with one's physical working environment are factors that can significantly impact the morale of library staff. It is not surprising, that only 80% of the respondents claimed to have high morale. Even the Librarian of YSU stated in an interview that the morale of the staff is satisfactory, but pointed out that their main grievances were staff shortage, lack of staff involvement in the management of the library system, and low salary.

2. **Staff responses on the organizational structure of the library**

Objectives	No. of respondents	%
To meet individual's interests	14	15
To show the organizational structure	20	22
To achieve set goals	15	17
To unify effort (teamwork) towards set goals	5	6
To maintain order	15	17
To facilitate communication	21	23
Other	0	0
Total	90	100

The table indicates that staff see the objective of the organizational structure of the library system as to meet the interests of individuals (15%) and to maintain order (17%). While majority grasp it as dual library system representative "to show the organizational structure (22%) and to facilitate communication (23%)" as the main organizational structure of the library. Additionally, staff responded by stating that "the organizational structure is not reviewed from time to time, and as a result, the library faces problems."

3. **Management Strategies**

Comparison of actual and desired results of operations

Purpose	No. of respondents	%
Evaluate performance	15	16.5
Show responsibility	14	15.5
Plan for the future	14	15.5
Control work behavior	24	27
Justify the library's worth	23	25.5

The table indicates that the actual operations desire of the libraries is Control work behavior (27%), while other desires are to Justify the library's worth (25.5%) and Evaluate performance (16.5%), and minority responded that Show responsibility and Plan for the future with 15.5% each are the desire results of the libraries operations. This indicating that both libraries focus most on controlling and showing-off the library's' collections.

4. **Library should have standards of performance to guide library performance for evaluation purposes**

Opinion	No. of respondent	%
Yes	75	80
No	15	20

Only 15 respondents (20%) disagreed that the library should not have a defined standard of performance to guide library performance for evaluation purposes, while the majority (80%) agreed, as evident from table overhead. Respondents expressed the view that there are hardly any documented guidelines for evaluating performance, aside from the existing rules and regulations. They also indicated that for the purpose of evaluating its operations, YSU and FUG should have clearly defined standards of performance or performance guidelines.

5. **Staff awareness of library objectives and future plans**

Responses	No. of respondent	%
Staff aware of library future plans	42	47

Awareness of the staff regarding the aims and objectives of Library	33	37

While a large number of the library staff are aware of the library's future plans, some members of staff stated that they were not informed of any future plans or ongoing developments. Some of these individuals accused the library of a lack of "transparency" regarding its future plans. This suggests that the library management may not be doing enough to educate and sensitize the staff about the strategic plan.

6. **Percentage values of respondents with responses on the existence of certain manuals and documents within the libraries**

Document Available	Exist	%	Does not exist/ don't know if exist	%
Staff Manual	0	0	84	93
Procedures	8	9	82	91
Rules and regulations	58	64	13	14
Policies	5	6	75	80

The table indicates that almost all 84 (93%) respondents believe that the library does not have written staff manuals. Additionally, according to the table, respondents are positive about the existence of rules and regulations (64%), but they are of the opinion that staff manuals (93%), procedures (91%), and policies (80%) do not exist at both libraries. They also mentioned that different sections of YSU have never evaluated their operations from time to time, services had not been reviewed, and the library system does not revise its organizational structure periodically. While FUG staff indicated that organizational structure is new and yet to be reviewed.

7. **Regulatory devices to assist staff members in the detection of deviations from the original plan**

Opinion	No. of respondent	%
Yes	0	0
No	87	97

None of the staff (97%) believe that there is any control mechanism exists to assist staff in detecting any deviations from their original plan and objectives, as well as to facilitate decision-making.

8. **Income and expenditure for universities 2020 to 2022**

YEARS	INCOME	EXPENDITURE	FINANCIAL YEAR			
	From Govt.	Own Income	Total Income	Revenue Expenditure	Budget Deficit (-) or Surplus (+) in real currency	**Increasing Expenditure as percentage of previous years' budget
2019-2020 FUG YSU	77.82% 88.38%	24.02% 32.18%	10.23% 11.62%	88.05 100	54.01 71.47	+4.04 +7.08
2020-2021 FUG YSU	82.03% 87.7%	27.21% 47.45%	11.54 12.3%	93.57 100	39.65 93.89	+3.08 +7.04

2021-2022 FUG YSU	95.10% 90.5%	35.04% 50.01%	10.00% 19.5%	95.10 100	22.28 52.14	+6.18 +7.14

Source of figures: Universities Annual Budget Estimates.

The libraries have consistently secured approximately 10 million in funding from various sources, despite increasing expenses over time. The allocation of government funds to university libraries, set at 10% of the total university budget, has not been standardized. This situation persists today, despite a recommendation made by the British Council in 1986 in a draft seminar report on "University Library Administration," submitted to the Ministry of Education. The report highlights that the University Grants Commission's grant to the universities serves as the primary source of finance, constituting over 90% of their total expenditure. According to the American Library Association in 2006, academic library budgets are determined by the central university administration using historical formulas or outdated needs, and libraries adhere to institutional policies and mandates regarding budget allocation. Emojorho in 2004 expressed that Nigerian government funding for university libraries is supplemented by funds from various sources such as endowment funds, library fees, gifts, and other miscellaneous sources including the sale of duplicate materials, fines, and photocopying. It is also noted that the bursar consolidates estimates from various departments.

At least 60% of the overall university library budget should be designated for acquiring and maintaining library materials, while the remaining 40% should be allocated for staff salaries and benefits. Despite recommendations from the British Council, the university has not effectively put these suggestions into practice. As evidenced, more than 40% of the university library's budget is still being utilized for staff salaries and allowances. For example, in the 2021/2022 fiscal year, 1,750,000 out of a total budget of 2,840,000 was spent on salaries and allowances. Moreover, the allocation for the procurement of books and journals has decreased from 2020 to 2021. In an interview, the librarians mentioned that only a small portion of the budget (4,000,000) was earmarked for Information Technology during that period.

In an interview, the librarians expressed that the current allocation of the library budget does not adequately address the library's requirements due to financial limitations. Furthermore, the budget does not see significant annual increments, and the exchange rates do not align with international standards for acquiring materials to meet user needs. The library's budget allocations have remained consistent over the years. Expenditure on library materials has been consistently increasing more than the salaries of library staff. For example, in 2021, a substantial portion of the budget was earmarked for books, journals, and e-resources. In reality, the increase in library staff salaries was only 1.35% for the 2020/2021 fiscal year.

9. **Challenges Encountered in Management Strategic in the Libraries**

No.	Challenges	%
1.	Decreased in employee motivation and job satisfaction	84
2.	Ineffective communication channels and methods	83
3.	Difficulties in offering electronic and online resources	78
4.	Inadequate backing from administration	78
5.	The leadership approach, organizational frameworks, and operational systems	76
6.	Staff shortage	76
7.	Reluctance to embrace change	76
8.	Financial constraints	74
9.	Insufficient expertise and capabilities among staff	74

10.	Failure to disclose important information	72

This suggests that the aforementioned challenges are having a negative impact on academic libraries, highlighting the necessity for effective coping strategies.

Conclusion

This research contributes to academic and managerial discussions on management strategy in Academic Libraries: Comparative Study of Issues, Practices and Challenges. The results also enhance understanding of how to formulate strategic responses in these libraries to remain relevant to library users. It concludes that library managers must find ways (strategy) to maintain their staff to compete successfully. This is crucial because the competitive environment in which academic libraries operate demands successful differentiation strategies. The libraries should ensure that their employees understand how they can contribute to service differentiation. The challenges affecting management strategy is substantial, some are beyond the control of library managers, while others can be addressed through appropriate structures, systems, and policies.

Library management should understand information management from both strategic and operational perspectives to provide effective leadership. It has a role to play in building an organization through the effective management of the library's workforce. Staffing needs, motivation, mentorship, continuous training, and professional development must be considered for the effective execution of actual and desired strategies and the successful achievement of set objectives and goals. This can be achieved through the formulation and execution of coherent staff policies and the adoption of internal practices that enhance employee competencies and nurture behaviours required for the library to achieve its strategic aims and outcomes.

Recommendation

Recommendations made includes the importance of effective communication and the implementation of strategies to establish the library's vision, mission, objectives, and values, as well as regular performance evaluations. It also emphasizes the active involvement of librarians (staff) in demonstrating responsiveness to the strategic concerns of the library in their professional activities, and inclusion in decision making in the library services.

Certainly! Below are some suggestions for library management strategy:

1. Embrace Technology: Invest in modern library management systems, digital resources, and automation to streamline processes and improve the user experience.
2. User-Centric Approach: Concentrate on understanding and fulfilling the needs of library users, providing personalized services, and establishing a welcoming and inclusive environment.
3. Collaboration and Partnerships: Foster alliances with other libraries, academic departments, and community organizations to exchange resources, expertise, and expand the reach of library services.
4. Staff Development: Offer training and assistance for library staff to stay current with the latest trends in information management, technology, and user services.
5. Data-Driven Decision Making: Use data analytics to evaluate user behaviour, collection usage, and other metrics to guide decision-making and resource allocation.
6. Community Engagement: Arrange events, workshops, and programs that involve the community and position the library as a centre of knowledge and learning.
7. Sustainable Practices: Implement environmentally friendly initiatives, such as digital resource management, recycling, and energy efficiency, to support sustainability.
8. Adaptable Spaces: Design library areas that can be adjusted to accommodate various learning and collaboration needs, including both quiet study areas and interactive zones.
9. Outreach and Promotion: Actively publicize library resources and services through various channels to raise awareness and usage among the target audience.

10. Ongoing Enhancement: Regularly assess the effectiveness of library services and operations, solicit feedback from users, and make modifications to improve overall performance.

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Impact of the 1981 Auchi-Jattu Boundary Conflict on Afemai Society

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Abstract
This article examines the impact of the Auchi-Jattu boundary conflict of 1981 on the socio-economic development of Afemai society. Boundary crises have been a fundamental issue in African history and international relations. While the international dimension of the problem is well documented in the extant literature, little attention is paid to the internal ramifications of the African boundary crisis within nation-states. Moreover, the extant historical literature on the Auchi-Jattu boundary conflicts examined the nature of the conflict in isolation from its long-term socio-economic impact on Afemai society. It is on this note that this paper addresses the Auchi-Jattu boundary conflict and its socio-economic implications on the Afemai people of Edo State, Nigeria. The article adopted the historical method of data analysis based on oral interviews, government documents and extant literature. The paper reveals that communal boundary conflict between Auchi and Jattu undermines the socio-economic development of Afemai land.
Keywords: Afemai, Auchi-Jattu Conflict, Boundary-Crisis, Economic Development, Infrastructure

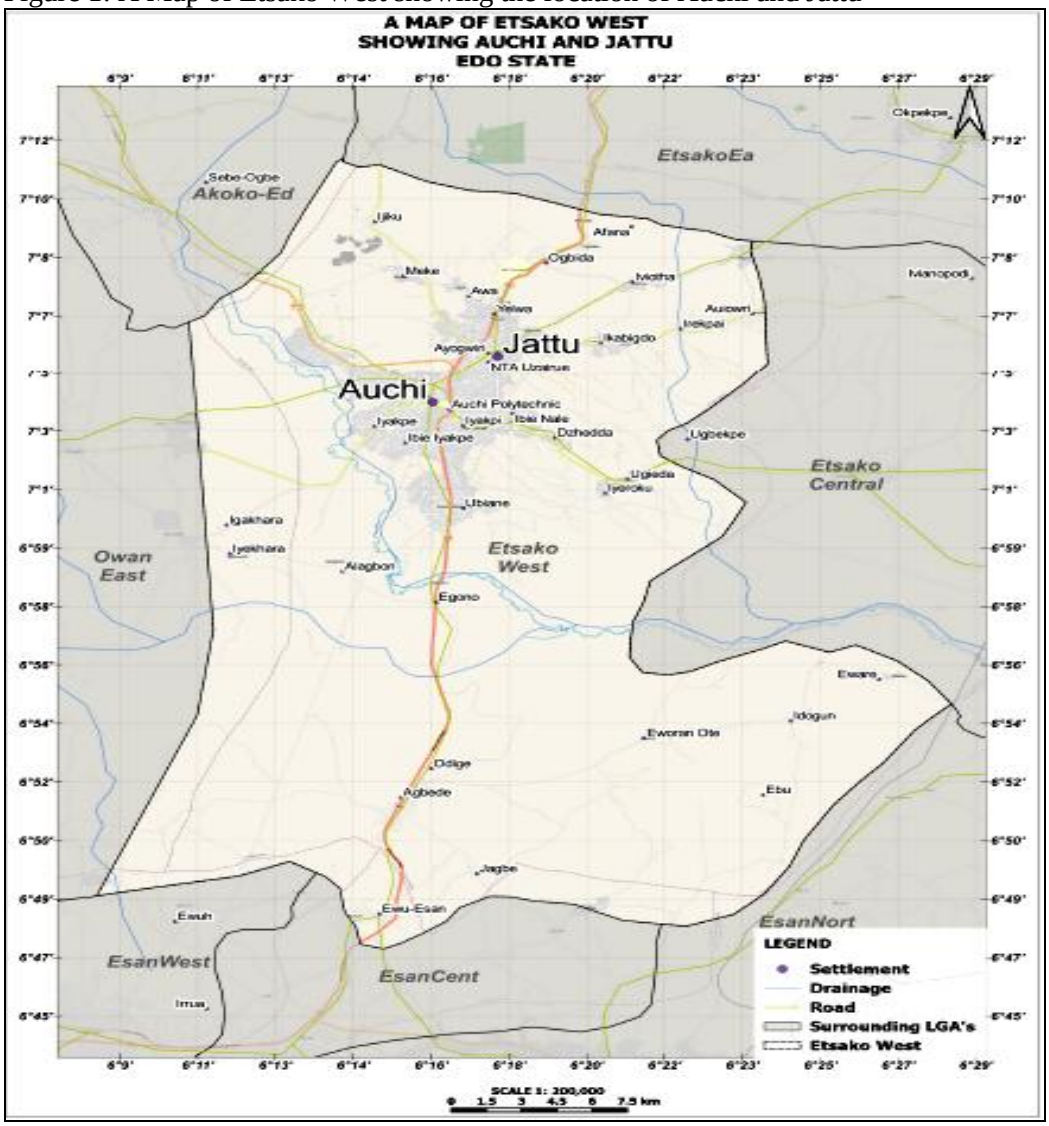
Introduction

A major challenge to sustainable development in Africa is border rigidity due to the colonial delineation in the continent. The arbitrary African border policies undermine regional cooperation and economic integration crucial to the region's economic prosperity in a globalizing world.[i] Local attempts to redraw the colonial borders in line with pre-colonial structures (irredentism) have led to violent conflicts and wars in Africa. While the international dimension of the problem is well documented in the extant literature, little attention is paid to the internal ramifications of the African boundary crisis within nation-states. It is on this note that this article examines the Auchi-Jattu boundary conflict and its impact on Afemai society over time.

Auchi and Jattu are two large communities in Estako West of Edo State, Nigeria (see Figure 1). Auchi is about 140 kilometres northeast of Benin City, the capital of Edo State of Nigeria, and currently the administrative headquarters of Estako West local Government area of Edo State. Auchi is bounded on the East by Uzairue and South-Ibie clans in Etsako-West Local Government Area, on the West by Iviaro and Warake clans in Owan East Local Government Area, on the North by Ikpeshi/Igbigele clan in Akoko – Edo Local Government Area and on the South by Aviele clan including Agbede, Ege-no, Ugioli and Ubiane, all in Etsako West local government area. Auchi town is ranked next to Benin, in terms of urbanization- population, commerce, industry and infrastructural development. Its estimated population is over 250,000. In 1919, the British colonial government in Nigeria made Auchi, the seat of administrative power in the Kukuruku

Division amidst local inter-group scramble for relevance in the colonial structure.[ii] On the other hand, Jattu is a town in the Uzairue area.[iii] It is one of the clusters of the Afemai ethnic group. In 1919, Jattu was a town in the Kukuruku Division of the colonial Benin Province.[iv] Etsako ethnic group includes Jattu, Uluoke, Afowa, Imonikhe, Elele, Iyamho, Ogbido, Ayaoghena, Iyuku, and Ayogwiri. Ayua, Imeke, Yelwa, Afashio, Iyora, Apana, OzorIkabigbo, Idatto, Ugbenor, and Irekpai.

Figure 1: A Map of Etsako West showing the location of Auchi and Jattu



Source: The Authors

Historically, boundaries are important aspects of society due to the exercise of power within territories. In the same vein, land ownership has long been viewed concerning status and symbol. Land is the symbol of power, a basis for social disparity in society. Land also increases the sense of security of its owner. So no one can invade another's land or territory unchallenged.[v] Thus, borders are essentially legal limits of interaction among groups of people and nations.

The colonial boundaries in Nigeria were artificially constructed, fusing many sub-ethnic groups without respect for primordial differences in political culture. Subsequent local responses through irredentism have led to cultural conflicts and political violence.[vi2] Indeed, the colonial administrators were not very precise and most

boundary descriptions were occasionally challenging to understand, thus fueling boundary clashes. Emmanuel Brunet-Jailly noted this lingering challenge as follows:

> African countries share about 100 open-border disputes over about 170,000 km of boundary lines. All in all, this is a lot of dispute over 182 dyads in total, 109 terrestrial/land and 73 maritime divide 55 countries including 16 that are landlocked. The resolution of the first ordinary session of the assembly of heads of state and government held in Cairo, Union of Arab Republic, of 1964 […] had suggested to the nascent decolonised African continent that decolonised countries had to agree to the limits set by their colonisers. Despite the ambitious program of the African Union (AU) of 2007 […] today, most African countries have not been able to resolve those poorly delineated borders and concurrent disputes because of varied territorial, positional and functional dispute reasons. Indeed, in 2020, only about 35% of all boundary lines had been demarcated; that is, nearly 110,000 km of boundary is not properly marked on the ground. […] it is clear that prior to colonisation, the continent local and regional-imperial authorities had boundaries, walls and delineation makers. Unfortunately, those were unknown or ignored by colons, and since then, too many states showed limited interest in the AU initiative to delineate their boundary lines; a challenging task for a continent 6.1 million square kilometres large. Indeed, despite the 2014 African Union's convention on Cross-Border Cooperation, which set the Agenda 2063 for an 'integrated continent, politically united and includes a world class integrative infrastructure that criss-crosses the continent', the current political climate of rising nationalism, population expansion and environmental tensions, all contribute to making those tensions worse.[vii]

Boundary disputes in Nigeria impact the affected communities. They arose from socio-cultural and political factors because border towns often protest their incorporation into states where they do not share a socio-cultural background. Nigeria underwent many security challenges arising from unresolved boundary conflicts. These border crises have led to interventions by the Nigerian Government which includes the establishment of the National Boundary Commission (NBC). This commission is sanctioned to manage boundary disputes within and outside the Nigerian territorial delineation. As stipulated by the Act establishing the NBC:

> This Act repeals the National Boundary Commission, etc. Act, Cap:238, Laws of the Federation of Nigeria J 990 and among other things, establishes as a new National Boundary Commission with more powers and functions to deal with boundary problems between Nigeria and her neighbours and any inter or intra boundary disputes between States, Local Government Areas and communities in Nigeria.[viii]

Auchi and Jattu are two large communities located in Edo State Nigeria and both communities share the same boundary along the Okene-Abuja Expressway.[ix]

In Nigeria, many conflicts ensue; notable among them are boundary and communal conflicts, and most of these disputes arose over land ownership, defence of the people, as well as community pride and properties. The history of Nigeria, like that of other nation-states, is characterized by boundary conflicts involving inter-communal clash of interests. These conflicts are usually very intense and destructive, as major civil wars and the consequences of this boundary dispute are traceable to the colonial era. Hence, boundary crises are deep-rooted and complex. An example is the case of the enduring Auchi and Jattu boundary crisis in Edo State. Thus, the Nigerian government over time had cause to settle several instances of boundary and communal conflicts among various communities in different states of the country, and by extension, there have also been cases of boundary disputes at the territorial level, especially the one between Nigeria and Cameroon. It is worth noting that before 1981, the Auchi people

shared a common boundary with the Jattu, hence the communities were neighbours, but there has always been personal rivalry and battle for supremacy between the two rulers of these communities.[x]

This paper focuses on the growing and continuous sentiment and cold relation due to the boundary crisis between the people of Auchi and the people of Jattu, which seems to have defied the White Paper by the Bendel Government in 1984 with its attendant consequences, which included loss of lives and properties. Unfortunately, the extant literature on the Auchi-Jattu boundary crisis examines the nature of the 1981 crisis without deep historical insight into its impact on the Afemai society. Against this backdrop, this paper seeks to analyze the developmental implications of the boundary dispute between the people of Auchi and Jattu. It adopts the historical method, in this way facts were compiled from a variety of primary and secondary sources. The primary data was gathered from oral interviews, with documentation in the government archives. The secondary data was sourced from books and journals. The study adopted the historical method of data analysis based on qualitative and descriptive approaches.

Origins and Foundation of Inter-group Relations: Auchi and Jattu in Comparison

The Auchi people are believed to have migrated from Benin to their present settlement due to the high-handedness of the Oba of Benin. The cultural linkage of the Auchi people with Benin could be traced to their regular payment of annual tributes to any incumbent Oba of Benin, which came to an end only in the wake of the British colonial era in Nigeria.[xi] The name Auchi was from the name Uchi, the correct version of which is "Evho-Uchi", which means, "the settlement of Uchi". The name "Uchi" is the bastardized version of the Benin name "Usi". "Usi", in Benin means fame, a name associated with the usual cause of native life with the nobility of the wealthy class.[xii] It is believed that Uchi himself was a prince in Benin, and probably that made him refuse to surrender the skin of a Leopard killed by a member of his household to the Oba, which was among the reasons for his inevitable migration from Benin to a place where he could assert fully, his independence and political influence.

The people of Jattu are also believed to have migrated from Benin. Their forefather gave birth to "Uzerue", "Ekperi", "Ikpeshi", Avianwu", "Ogosivie", and "Weppa". This migration was the result of the Oba's acrimony. Ikpe who led the children of Uzerue (now Uzairue) settled with his seven brothers at "Okutegba", in the present-day Ikpe or Jattu, Uzairue. The name Ikpe was changed to Jattu upon the arrival of the Europeans. There is still a place called Ikpe in Benin, some four or five kilometres from Benin along the Benin-Abraka road.[xiii]

Before the colonial era, the Auchi and Jattu people had lived peacefully as brothers who descended from the same ancestry roots, but there was constant personal rivalry between the two kings for supremacy. Intergroup relations between Auchi and Jattu can be traced to the period before 1860. The proximity of the two towns reveals inevitable cross-boundary relations.[xiv] Early European explorers noted the compact nature of both communities.[xv] This was a case of shared language, cultural traditions and social affinities involving inter-marriages. The practice of intermarriage between the two communities is common, even a king of Jattu married an Auchi woman as one of his wives. Traditional religion creates a platform for cultural unity between Auchi and Jattu due to communal consultation with the local gods before the institutionalization of Islam and Christianity. In the pre-colonial period, these local deities had shrines where human sacrifices were offered. Local rumour suggests that some people in neighbouring communities such as Jattu were designated as candidates of ritual sacrifice in Auchi during the pre-colonial era.[xvi] This practice contributed to inter-group social conflict between the people of Auchi and Jattu in the pre-colonial era.

In the precolonial era, the Nupe encroachment into Afemai land witnessed a series of several failed attempts to invade Auchi from 1838 to 1843. In 1848, a peace deal was struck between the Auchi and the invading Nupe army, under this deal, the Nupe agreed not to capture, take or sell any Auchi indigene to slavery and in return, the Auchi allowed the Nupe peaceful entry into the town to propagate Islam. The Auchi also allowed the Nupe to establish their military garrison from where local slave raids of neighbouring communities such as Jattu were initiated. This unfriendly posture affected the inter-group relations of not only Auchi and Jattu but also other communities of the kukuruku (now Afemai), as people from these communities were caught and sold as enslaved people.[xvii]

The first war between Auchi and Jattu was in 1881. The Ruler of Uzairue at the time was Chief Omogbai I. The Otaru of Auchi on the throne was King Idaeo, the son of Ikelebe. The remote cause of the War known in Auchi's and Jattu's history as the "Omoaka War" was the personal rivalry between the rulers of the two communities, as a phase of the political struggle for supremacy between the Auchi and Jattu.[xviii] The 1881 war was a bloodbath among Auchi and Jattu warriors. The armies of the two communities marched through the main streets carrying the decapitated heads of their victims in the war.[xix] The consequences of the 1881 Auchi-Jattu War endured up to the colonial and post-colonial periods. This lingering distrust in the post-colonial era led to the second Auchi-Jattu war of 1981, after a century.

Auchi-Jattu Relations in the Colonial Era

In January 1900, the British proclaimed the protectorate of Northern and Southern Nigeria. These protectorates were ruled separately by different British administrators. Under this arrangement, Kukuruku Division was part of the Northern Protectorate and ruled from Idah. In 1904, Kukuruku land was transferred from the Protectorate of Northern Nigeria to the Protectorate of Southern Nigeria where it belonged historically and geographically. Thus, the seat of its administration was moved from Idah to Ubiaja Division. The administrative headquarters of Kukuruku land was established in Iddo-Okpella. However, the British did not find Iddo-Okpella suitable as a government station. Consequently, in 1916, they moved the administrative headquarters to Fugar. In 1918, the white District Officer (D.O) died from dysentery after reportedly drinking contaminated water from river *Obe* around Fugar- Agenebode road. The death of the D.O. in 1919 raised questions as to the suitability of Fugar as the administrative headquarters of Kukuruku land. Consequently, in 1919, the British began the search for an alternative location as headquarters for the newly created Kukuruku Division.[xx]

Auchi and Ayua were in contention for the headquarters of the newly created Kukuruku Division. In 1898, the king of Ayua offered a large parcel of land situated between Elele and Iyamho villages as a suitable location for the proposed government station. DH Momoh, Otaru of Auchi also offered the top of a hill called "Ege- Aibotse" as a suitable site. The first site visited by the white Inspectors on the day of the inspection was the site at Elele offered by the King of Ayua. Oral tradition suggests that on the day of inspection, the visiting white men were attacked by mosquitoes and bees at Ayua and the team left hurriedly. They then visited the alternative site proposed at Auchi. It is said that on arrival at "Ege-Aibotse," the visiting team adjudged the site as appropriate due to its cool temperature occasioned by a fresh breeze and natural spring water at *Eda-Ibaliki*, Auchi. Therefore, the white inspectors recommended the site as suitable for the establishment of a Government station and in 1920, Major CM. Dunn, the District Officer, moved the Government Station from Fugar to Auchi which was officially designated as the headquarters of the Kukuruku Division.[xxi] However, considering the lingering political struggle between Auchi and its neighbours, the role of

inter-ethnic politics cannot be ruled out by several shifts in the British administrative base in the Kukuruku Division (now Afemai).

There are many legacies created and left behind by the British colonial masters that are still very much in existence to the present day. The colonial politics undermined inter-group solidarity among the Edo people. Even though colonialism as a factor forced people into a single artificial administrative territory, Jattu and Auchi were not significant centres of raw materials for British industries, therefore the area was one the most neglected and underdeveloped parts of colonial Nigeria. This scenario placed the two communities in a position of desperate competition for resource distribution. The colonial divide and rule politics as illustrated in the struggle for the Kukuruku headquarters complicated the relationship between the people of Auchi and Jattu.

Auchi-Jattu Conflict of 1981 and Afemai Society: A Historical Re-appraisal

The people of Auchi and Jattu communities were involved in a communal boundary conflict in 1981. The remote cause of the 1981 Auchi–Jattu conflict, amongst others, was the sitting of Afemai Divisional headquarters at Auchi in the early twentieth century by the British colonial authority. This was an outburst over the siting of public infrastructure in Auchi rather than other parts of Afemai land. Consequently, the Native Authority Court was moved from Fugar to Auchi. Also, the Western Regional Government sited a general hospital at Auchi. It is unsurprising that when the Auchi- Jattu-South Ibie water supply scheme took off from Auchi, the people of Jattu protested.[xxii]

However, the immediate cause of the Auchi-Jattu conflict of 1981 was a land dispute between the two communities. The land in question was a small parcel of land lying and situated between Auchi and the new Auchi-Okene expressway which was used as a motor park. An intra-union dispute among commercial motor vehicle drivers resulted in the eviction of the Jattu indigenes from the park.[10] A retaliatory attack by the Jattu people drove out the Auchi indigenes from the park. This crisis escalated into inter-communal conflict between Auchi and Jattu. In the process, the Jattu indigenes attacked the Otaru Grammar School and burnt it down. Auchi men reinforced and a serious fight broke out at the school premises. The government intervened in the crisis by establishing a judicial commission of inquiry to investigate the causes of the clashes between the Jattu and Auchi communities. The commission made recommendations for the restoration of peace, law and order in the affected area. It has been observed that there is no basis for a boundary dispute between Auchi and Jattu because, in Etsako, boundary posts were usually demarcated clearly. An albino was buried alive on the border line with a giant mound otherwise, an Obada tree was planted on the spot. Such a boundary mark does exist between Auchi and Jattu, at the Jattu end of the Otaru Grammar School compound.[xxiii]No wonder, the Otaru Grammar School being a designated border line was the epicentre of the Auchi-Jattu boundary crisis of 1981.

Following the Auchi and Jattu conflict in 1981, the Osadebey administration under the Government of Bendel State investigated the boundary between the two communities by issuing the white paper that clearly stated the territorial and boundary limitation and specifically accepted the Spottiswood settlement of 1942 as having authoritatively determined the boundary between Auchi and Uzairue.[xxiv] Furthermore, in the socio-economic sphere, there was the destruction of infrastructural facilities during the 1981 Auchi and Jattu war, especially the burning down of the Our Lady of Fatima Secondary School. Consequently, the school was rebuilt after the war by the then Bendel State Government. The implication is that the budget projected for development in another sector of the economy was used to rebuild infrastructures that were destroyed in the communal boundary war. Thus, the conflict led to a dent in government resources with implications for the overall development of Afemai.

One of the keys to socioeconomic development in a community is infrastructural development. This could propel growth and development. Infrastructural development is an important driver of economies globally. However, the struggle over land ownership at the Auchi-Jattu border has diverted government infrastructural development away from the area. Moreover, the phenomenon has led to the erosion of a unified front in state politics amongst politicians indigenous to the area.[xxv] The existence of political violence arising from ethnic inclination and marginalization has caused a discontinuity in many policies, projects and programs in the communities. This attests to the abandoned state projects in some parts of the Afemai communities due to policy summersault in Nigeria's Fourth Republic.[xxvi] The constant fear of dominance from both communities makes political leaders from both communities carry out policies on primordial sentiments rooted in the communal boundary conflict, thereby undermining the government's infrastructural projects in Afemai.

The nature of political administration and territorial delineation was responsible for the effective management of the Auchi-Jattu intergroup conflict in the pre-colonial era. Managerial and leadership approaches are often common in the control of conflicts. While the managerial approach leverages the exercise of power to control the behaviour of "subjects", the leadership style emphasizes building trust as a basis of support for political action during a social conflict. This is very important as the history of social conflicts in Africa reveals counter-measure responses from below officialdom in the face of the implementation of arbitrary public policies. Such disunity between policymakers and ordinary citizens undermines peace and harmony in African society. In this direction, there is a need to choose the "leadership" approach as a potent weapon of conflict resolution in Auchi and Jattu. In essence, the political solution to the Auchi-Jattu boundary crisis would imply the adoption of precautionary measures based on the willingness to quickly address the foundational basis of the communal boundary issues. This would be a response to the diverse manner in which the social conflict impacts the Afemai society. Indeed, the control of social conflicts is dependent on the adaptive responses which are inseparable from the politics, economics and social organisation of the Auchi and Jattu communities. Adaptive approaches are built on required changes brought about by the colonial social shock with the view to ensure societal survival and limiting losses in the post-colonial era. This requires building resiliency in order to maintain socioeconomic relationships in the face of changing post-colonial public policy on infrastructural allocation and development. In this context, a prospect of resolving the crisis lies with the implementation of the 1984 white paper report on the conflict in consultation with the various stakeholders in the communities.

Conclusion

This paper shows that the Nupe presence in Auchi created the foundation of the Auchi-Jattu boundary crisis in the pre-colonial era. The European divide-and-rule policy in the 20th century deepened the crisis between Auchi and Jattu, thereby making intergroup relations between the two communities antagonistic. The antagonism undermines socio-economic interaction and communal development in the post-colonial era. The study unveils how colonial politics further amalgamated several ethnic groups into a single administrative unit without respect for cultural differences. The advent of the European administration in the 20th century complicated the fragile relationship between the Auchi and Jattu people. The ensuing communal conflict between Jattu and Auchi undermines the socio-economic development of the Afemai. The 1981 Auchi-Jattu conflict bred misunderstanding between the communities and has led to a continuous struggle over land resources with implications for development and human security in Afemai. The paper calls for the implementation of the 1984 white paper report in consultation with the

various stakeholders in the communities as a possible solution to the lingering boundary crisis.

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